

Presbyterian Assembly adopts statement of faith

Robert J. Bernhardt

PETERBOROUGH, Ont. — The One Hundred and Tenth annual General Assembly of the Presbyterian Church in Canada met in St. Paul's Church in this city on the Trent Canal. The Assembly opened with worship on Sunday evening, June 3rd, and continued in session until Friday, June 8th.

Though the Assembly had not met in Peterborough since 1933, that city was on this occasion doubly honoured. The

minister of the host congregation, the Rev. Dr. Alex Calder, as had been determined by the prior balloting of all presbytery members, was named Moderator of the Assembly.

After over fifteen years of talking about it, and a couple of false starts, the denomination finally adopted a contemporary statement of faith. Ever since the adoption of the Confession of 1967 in the United Presbyterian Church in the U.S.A. this endeavour has claimed

attention. Though the Presbyterian Church in Canada is a totally autonomous church and independent of any American or Scottish Presbyterian bodies, trends elsewhere do have an impact.

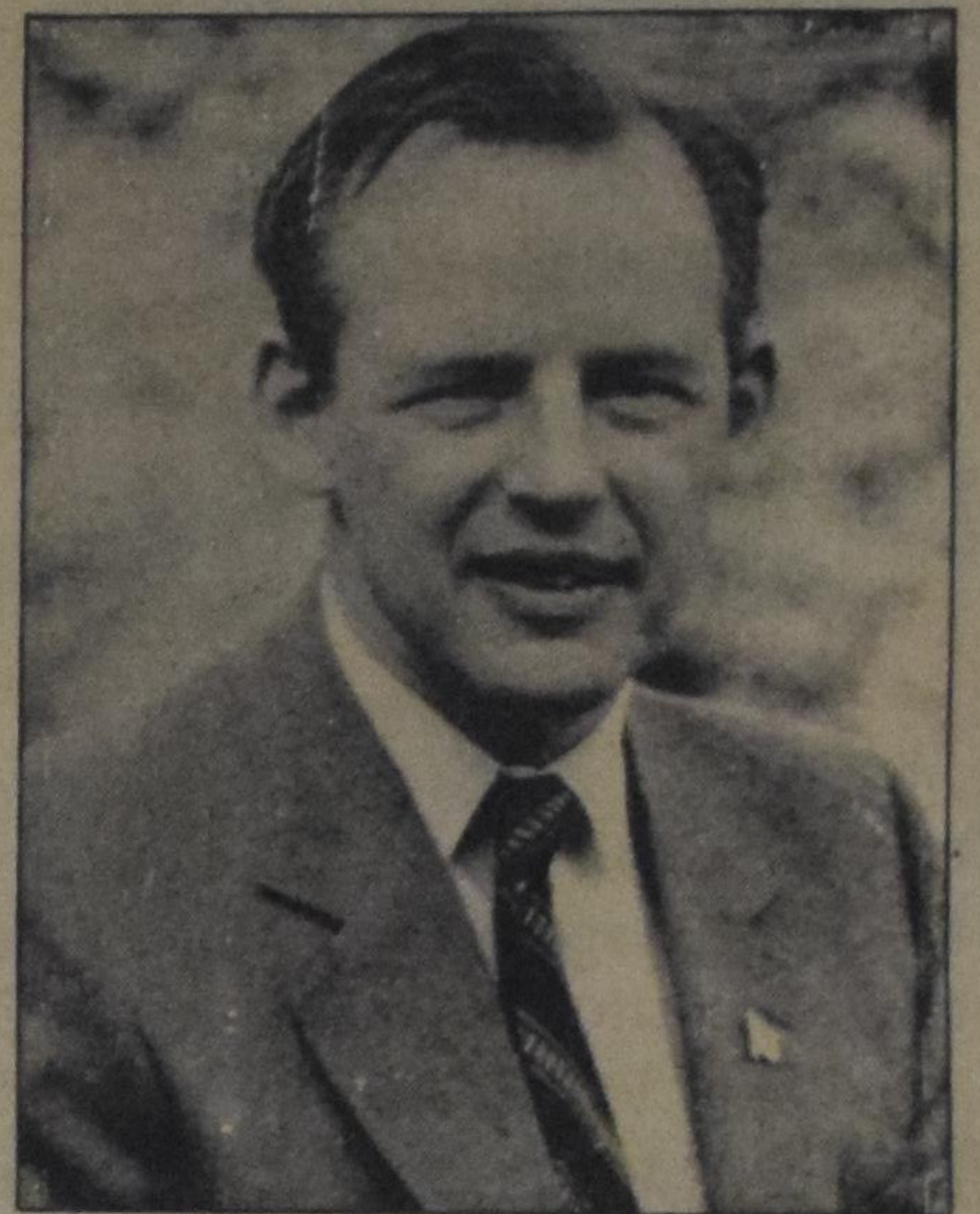
Amicable acceptance

In contrast to an earlier aborted attempt to draft a contemporary statement of faith in the late sixties, this one went with almost startling smoothness (see separate article on page 7).

It must, however, be realized that it is not the total theological unanimity in the PCC which produced such an amicable result. It seems more reasonable to understand that there was a broad desire in the church for such a document and that the committee preparing the draft statement was astute in reading the mind of the church and offering a conciliatory proposal.

Since the document adopted has not yet been available in its final form to those who were not commissioners to the Assembly, it will be a few months before the popular verdict of the church will begin to emerge.

If this contemporary statement of faith was quickly and quietly adopted by the Assembly, such tranquility may not mark some theological discussions which are on the horizon. In the coming year study is to be given to the World Council of Churches, Faith and Order Paper No. 111, 1982, on "Baptism, Eucharist and Ministry." At its next Assembly the



Rev. Ian Wishart

Presbyterian Church is to adopt an official response to this document.

Describing it as a statement which represents "a theological convergence that has been achieved through many years of dialogue under the guidance of the Holy Spirit," the Assembly's Committee on Church Doctrine appears headed towards an unrestrained endorsement. There are indications that the coming discussion will probably not be concluded without some controversy.

Growth and finances

With the apparent turning of the tide in the matter of church growth in the Presbyterian Church, some ambitious proposals for the coming years are significant. The church approved the goal of establishing 50 new congregations in the next five years. Of that target number it is planned that ten would be congregations engaged in non-English ethnic ministries. The church has plans to make available substantial funds to support the planting of these new congregations. Continued on page 7 ...

Calvinist Contact

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The coronation of John Turner

Richard Vanderkloet and William Van Geest

OTTAWA, Ont. — Any gathering of several thousand people committed to a common cause is a fascinating spectacle. The atmosphere is charged with emotion and expectancy. The carnival cameraderie is infectious.

As C.C. representatives at the recent Liberal Leadership convention in Ottawa, we did not regard ourselves as participants but as gatecrashers, observers at someone else's party. Yet we could not help feeling a sympathetic appreciation for the participants' fun and excitement. For the Liberals it was at times what a mass worship service might be to us: an occasion to experience the unity of fellow human beings committed to the same cause, to hear exhortations

to remain faithful to common ideals and to throw stones at the enemy.

Prime Minister John Napier Turner ... even after you repeat the words out loud a few times they don't seem to belong together. At least, not yet. However, the Liberal tradition suggests that Canadians should have ample opportunity to get used to the idea. Federal Liberals do not select new leaders often. Turner is only the sixth Liberal leader in a century. Liberals have been in power in Ottawa for 62 years since the century began. Even if he loses the upcoming election, sooner or later Turner will be prime minister again — unless Conservative victories break the Liberal winning streak.

Continued on page 5 ...

Thinkbit

"I spill milk. You spill milk. All God's children spill milk, and when we learn how universal this experience is, we'll be able to move beyond crying over it."

From Tom Mullen's Book, *Where 2 or 3 are Gathered Together, Someone Spills Milk.*

Pete Steen dead at 48

Robert VanderVennen

Dr. Peter Steen died on June 23 at age 48, after an 11-year battle with cancer. He was an educational missionary, whose life deeply influenced an extraordinary number of people.

For the past ten years Steen was essentially self-employed, working under the umbrella of Christian Educational Services, which he founded. His mission field was the university campus where with rambunctious zest he challenged all forms of secularism and humanism. He was instrumental in the conversion of many students to Christ, he brought fire to the faith of previously passive Christians, and deepened and enlarged the faith of many Christian students. He has left a host of people, young and old, who were devoted to him because he gave them life.

Steen grew up in New Jersey, graduated from Calvin College, received three advanced degrees from Westminster Theological Seminary, and then topped off his formal education with a year each at the Free University and Calvin Seminary. He taught at Trinity Christian College and at Geneva College, and then was Director of Staff Training for the Pittsburgh-based Coalition for Christian Outreach. He was



strongly committed to the multi-pronged "Pittsburgh Offensive" which led Christians in a constructive challenge to the secular establishment in Pittsburgh and in larger Pennsylvania. In recent years he was also a part-time staff member of the Institute for Christian Studies, recruiting students for the Institute.

Steen was a theologian, philosopher and student of many academic fields. He read books the way kids eat chips. But above all, he was an activist. He carried the reformed faith to the evangelical church world but especially to the secular campus. He confronted secular scholars on their own ground. At a memorial service held at the Institute he was likened to Israel's judges, to Luther and to John the Baptist. He cut a wide path and is now missed by very many.



Calvinist Contact

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Bert Witvoet
Editorial Assistants: Ellen Zwart, Marian Van Til
Accounting: Willy Suk
Advertising: Kiere Numan
Circulation & Mailing: Grace Bouwman
Layout and Design: Margaret Griffioen
Typesetting: Kim Yungblut
Political Editor: Ben Vandezande
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Western Correspondents: Jeff Adams, Paul DeGroot
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Office Manager
Stan De Jong

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Editorial

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Riddle: Strength came forth out of the weak

Synod '84 of the Christian Reformed Church no longer exists. It was dissolved on Thursday evening of June 21. But the decisions it reached are on the books and will be binding for member churches.

When a person attends synod, he or she soon recognizes the fleeting character of the event. For what is a synod but a momentary meeting of "self-centric" persons, for the purpose of letting the Holy Spirit lead them in giving guidance to the churches.

That Holy Spirit is sorely needed, especially when the delegates have different views and arrive with different agendas.

A weak instrument

It would not be difficult for an observer to become a little cynical about the procedure of synodical deliberations.

First of all, one quickly realizes that these delegates are mere mortals, whether their name is preceded by Rev. or not, who got up, brushed their teeth, worried about a stubborn lock of hair and made momentous decisions about whether to eat cornflakes or rice crispies. They may even have burped on the way to the assembly hall.

Then there is the obvious fact that their understanding of Scripture does not coincide. What one brother deems permissible another brother considers disobedient.

Then there is this thing we call parliamentary procedure, which regulates the course of debate. One motion to table by one delegate can change the outcome of the next decision.

The voting patterns are somewhat disturbing. One can almost predict the way any given classis will vote: "Chatham — two yes, two no; Wisconsin — four no; Toronto — four yes." Is anyone listening anymore to the debate? Are the brothers still open to the gentle guidance of the Holy Spirit?

In between sittings a fair amount of strategy is planned by those who think alike. Is the strategy meant to facilitate a somewhat cumbersome procedure, or is it aimed at defeating the somewhat obnoxious brotherly opponents?

A strong Lord

It's good to be a child of the Reformation at such a time. Salvation by grace sounds awfully sweet and necessary. Synod too must cling to this doctrine of grace with all its parliamentary might. Only the Lord can make a straight line with a crooked stick.

We need not be terribly shaken by the knowledge that synods too are imperfect and very human. As long as the overall intent is to serve the Lord with heart, soul and mind, the Lord will help the Church through these times of tension.

One needs a sense of historical perspective too at such a time. Have other synods been much different? Was the much revered Synod of Dort such an innocent affair? Yet the results have been a blessing to the churches of the Reformation.

A diverse church

One must not take any synod too seriously. The church of Jesus Christ is first and foremost the Body of believers that meets and serves at the local level. It is here where faithfulness is tested and refined in surprising ways. And this testing seldom has to do with the right position on "women in office" or "a new Psalter Hymnal."

Synod must be commended for recognizing the importance of local initiative and integrity. After allowing consistories to ordain qualified women to the office of deacon, synod added that the decision to ordain women as deacons be left to the judgment of the local consistory and that pastors are not expected to participate in the ordination of women if it is against their conscience.

Some call this a form of congregationalism. But it probably is more a sign of maturity. After centuries of heresy hunting and schisms, it is time for the Church to allow more diversity within a basic confessional unity.

American coins carry the inscription "e pluribus unum," out of many, one. For the church that could be turned around: out of One, many.

Jesus Christ is our vine, we are the branches. As long as we remain in Him, we don't have to worry about our unity with the other branches. Branches must not look at each other to determine whether they are one.

They must look to the source of their vitality to see that they are still grafted.

And if they notice that other branches around them also produce fruit, let them rejoice that they are not the only ones drawing sustenance from the Source of Life.

"Ex uno, plures."

Letters

There is more to foster care

Mrs. Molenaar's comment (June 15) on Mrs. Goebel's article takes in only one aspect of fostering: "the fatherless." This leaves one with a limited view of fostering, with legal adoption being the only possible answer, and making foster homes "emergency care as intended."

Certainly there is a great need for such homes, as she states, and I praise her for the courage and stamina it takes to adopt such children.

But foster homes are not always "emergency care." We take in children aged 8 to 16 for periods of six months to a year. During this time we help these children and their families to resolve their differences, personal problems, etc.

Our help may consist of family get

togethers; helping the children deal with their behavioural, family and social problems. We also maintain contact with their parents in order to assist them in understanding their children.

As you can see, these children are UNadoptable, as they have natural parents.

Other foster parents, whom I personally know, have handicapped children in their care as "Crown Wards." They too are UNadoptable. The natural parents are unable or unwilling to care for their children, but refuse to release them for adoption.

There is a desperate need for all types of foster homes.

**Thea VandeBelt,
Tottenham, Ont.**

"Pious" editorial cloaked in guise

The editorial "It's Hard Being Both Pious and Wious" (June 8) is a disturbing example of reformed self-congratulation cloaked in the guise of humility. While calling on reformed Christians to learn a little from the morality of evangelical brethren, the editorial employs a stereotyped view of these brethren which would make any clear-thinking Christian pause before trying to learn from so unfit a teacher.

We are very comfortable with these stereotypes. They allow us to continue believing in our destiny as leaders of christian culture in spite of the indifference to that leadership shown by most other north american Christians. We're reluctant to see the indifference as

possibly a weakness of self-appointed leaders, and so explain it as a result of the inferior insight of unwilling followers

So once again, the superficial, image-conscious, pietistic, and closed-minded north american evangelical is squared-off against the smoking, drinking, swearing — but theologically sophisticated — reformed Christian.

The evangelical lightweight, puffed up by spiritual pride and hopelessly unaware of "the issues," is quickly knocked out by the reformed heavyweight who, sovereign in his own and everyone else's sphere, demonstrates the power of kingdom perspective before returning to his corner for a drink and a smoke. Truly we can say, "Lord, I thank Thee that Thou has not made me as one of these! \$? * C!"

It is very easy to condemn the "north

JUST A MOMENT/HERMAN PRAAMSMA

longer letter

Some further remarks on Bail programs
From the horse's mouth

I would like to reply briefly to the remarks made in Calvinist Contact, May 11, 1984, by Messrs. Martin Boomsma and Martin Vuyk. A long-time member of the Christian Reformed church and a subscriber of the Calvinist Contact longer than I care to remember, all aspects of the criminal justice system have been my specific area of interest for the past 10 years.

More recently, for the past year and a half, I have been (and still am) employed by the Toronto Bail program. As such you could consider my remarks as coming "from the horse's mouth." My work as jail interviewer includes about a minimum of three hours daily talking to inmates through the bars; therefore, I am in a position to observe first-hand the workings of a detention centre.

In reply to Mr. Boomsma's remarks the following:

1. The impending government action as announced in December 1983 concerned not one bail program, as Mr. Boomsma suggested, but twelve bail programs throughout Ontario, only some of which, in smaller communities, are administered by organizations such as the John Howard Society or Salvation Army. The bail program by which I am employed is a private agency, administered by a board of directors and funded by the provincial government.

2. Most people charged with minor property crimes are indeed released either at the police station or at the initial court appearance, as Mr. Boomsma points out. Exceptions occur where a crown attorney or judge seeks some security with regard to the accused's return for subsequent court appearances (in legalese: primary grounds), and/or where there is concern about repeat criminal activities (secondary grounds), due to lack of support and/or supervision of the accused. In these cases the accused may be ordered released on a low surety bail, or be given a detention order. Unfortunately, most judges and crown attorneys are probably not aware of the number of people unable to find a surety for \$750. or less.

It is these people, who form the bail program's target group: often young uneducated, from low socio-economic back-ground, with little or no support in terms of a home that gives love and support, or is able to set and enforce rules. This target-group also involves many alcoholics, drug addicts in need of treatment, psychiatric patients and ethnic minorities. We spend many hours to find, homes, employment, training courses and treatment for them and, in the course of this, sometimes become quite involved with them.

3. I agree and dis-agree with the

comment on the usefulness (or lack of it) of places of incarceration.

a. I fully agree and support Rev. De Vries' criticism of these places. It helps to remember that, like myself, a chaplain spends a good deal of his time talking to inmates through the bars. A chaplain's work is *not* done mainly in a private office, and certainly not in some ivory tower away from the action.

b. I support Mr. Boomsma's conclusion regarding the present lack of alternatives, but that does not stop the reformed community from becoming involved in a search for improvement.

With regard to Mr. Vuyk's comments the following observations:

4. Mr. Vuyk's perception that violence is more than just physical violence is very true. Many victims of a Break and Enter for instance, regard their experience as a traumatic one, and rightly so.

5. However, many of Mr. Vuyk's so-called "criminals" may not be guilty of the offence they are accused of. (During 1983, 30 % of our clients were found not guilty or their charges were withdrawn.) Being our clients means that, but for the assistance of our Bail program, these people would have spent their time awaiting trial behind bars. Not many of them would have spent less than one month in jail, most of them probably between two and four months, some of them longer. And some of our clients are "your typical shoplifters," as Mr. Vuyk calls them. Many of these cases are very much "problems of dollars and cents." It may be inconceivable to our relatively prosperous reformed community that it would be impossible for someone to find a "surety" for \$500, but in my job that is

Continued on page 5 ...



"We have an innate propensity to get ourselves noticed, and noticed favourably, by our kind. No more fiendish punishment could be devised, were such a thing physically possible, than that one should be turned loose in society and remain absolutely unnoticed by all the members thereof." (William James, 1842-1910)

There is no more cruel fate for an author than to go unread. To pour out your all on paper, only to be ignored, is a low blow indeed. I'm saying nothing new of course. The poet Martial (40 - 120 A.D.) already wrote:

"He does not write at all
Whose poems no man reads."

Samuel Johnson, a famous english literary figure of the eighteenth century echoed those sentiments when he said:

"I would rather be attacked than unnoticed. For the worst thing you can do to an author is to be silent as to his works."

Not only must an author be published, (s)he must be read.

And of course the only way to know whether or not you've been read is by the reactions of people. Sometimes people mistakenly think that it is terrible for an author when people write nasty, less than complimentary letters to her or him. This is not so. This is a mistaken notion. Nothing could in fact be further from the truth. It is marvellous when people write, nasty or not. It is an encouragement. It is proof of the fact that they are reading the stuff that's rolling off the press. Not only are they reading it, they argue with it, they grapple with it, they are engaged by it.

Silence kills. When there is no response at all, an editor or columnist or feature writer may well wonder if their page is being skipped regularly. Maybe it's not relevant? Maybe apart from the lady in Guelph who writes in response to *everything* in print, even to the Church News column, there is none out there who reads this stuff? There's nothing that takes the starch out of an author quicker than silence.

Silence obliterates. That's also, by the way, the best and most economical way to deal with hate literature, divisive and negative material, and seventy-five percent of any magazine that "stands for the truth" or pretends to "defend the faith."

If I may coin a phrase: Ignoring is bliss. Reaction, of any kind, whether positive or negative, feeds and gives legitimacy to the thing reacted against. The belligerent or self-righteous person would like nothing better than to have you take a swipe at them. Your very anger or frustration would validate their writing and lend it respectability.

An author cannot exist long without some form of reaction. And that gives you, the reader, a lot of power. Use it wisely.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church of Rexdale, Ont.

Summers are for relaxing

During the summer months *Calvinist Contact* will not come out on the following issue dates: July 13, July 27, August 10 and August 17. The last two weeks the office will be closed while the staff goes on vacation. We wish every one of our subscribers a safe and enjoyable holiday.

C.C. staff

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

american superficiality" of evangelicals who have difficulty recognizing an Antithesis hidden by clouds of tobacco smoke and blue language. It's also easy to explain the smoke and language not as "simple dutch boorishness" but as "open-minded christian freedom." We readily explain evangelical shortcomings as a cultural sell-out, while describing our own cultural peculiarities as examples of theological depth and christian integrity.

Who are we kidding? Can we honestly pride ourselves as being less entranced by the glitter of north american materialism than evangelicals? More to the point, the convenient stereotype avoids the real issue — many evangelicals do not fit the stereotype provided in the editorial. Many who are not caught in shallow pietism or narrow legalism, and who are concerned with a

broader christian cultural witness find the personal morality of some reformed Christians often questionable and sometimes disgusting. What is our response?

Pontius' Puddle



Certainly reformed and evangelical Christians have much to learn from each other. Yet no learning will occur until, with understanding and respect, the teacher is recognized as fit to teach — and the student fit to learn. Regrettably, reliance on outdated and insulting

stereotypes does more to encourage a spiritually proud sense of reformed superiority than to instill a humble willingness to learn.

Nicholas Terpstra,
Hamilton, Ont.



Society

Premier Davis makes up his mind

Ben Vandezande

On Tuesday, June 12, Premier Davis made an announcement that stunned the entire educational community in Ontario. In a dramatic reversal of position, Mr. Davis announced full funding through grade 12 for all catholic schools. Almost everyone was expecting that separate schools would receive full funding up to and including grade 10, but few expected the extension through grade 12.

If Mr. Davis would have only gone to grade 10 it might be interpreted primarily as a political move to gain catholic support. After all, Metro Toronto has a large number of catholic voters and Metro is crucial to any electoral success. (As Mr. Davis put it "a good third of our parents" choose to educate their children in catholic schools). The fact that he went through grade 12 indicates a strong element of justice involved in the decision to provide public funding for so-called "private education."

Although it is hard to tell at this point, there appears to be a substantial emphasis on being "public." Mr. Davis was at pains to emphasize that roman catholic school boards are "part of the public system." Exactly what that means is not clear.

This announcement does not come without strings attached. For one, Mr. Davis "hoped catholic school boards will grant all students and their families universal access to publically supported R.C. schools." The only limits would be "space and available assessment." This admission policy seems quite open. Many catholic schools allow non-catholic students provided the parents send them with the conscious choice of wanting the catholic approach to education. It is not clear whether this "universal access" will require any broader interpretation now.

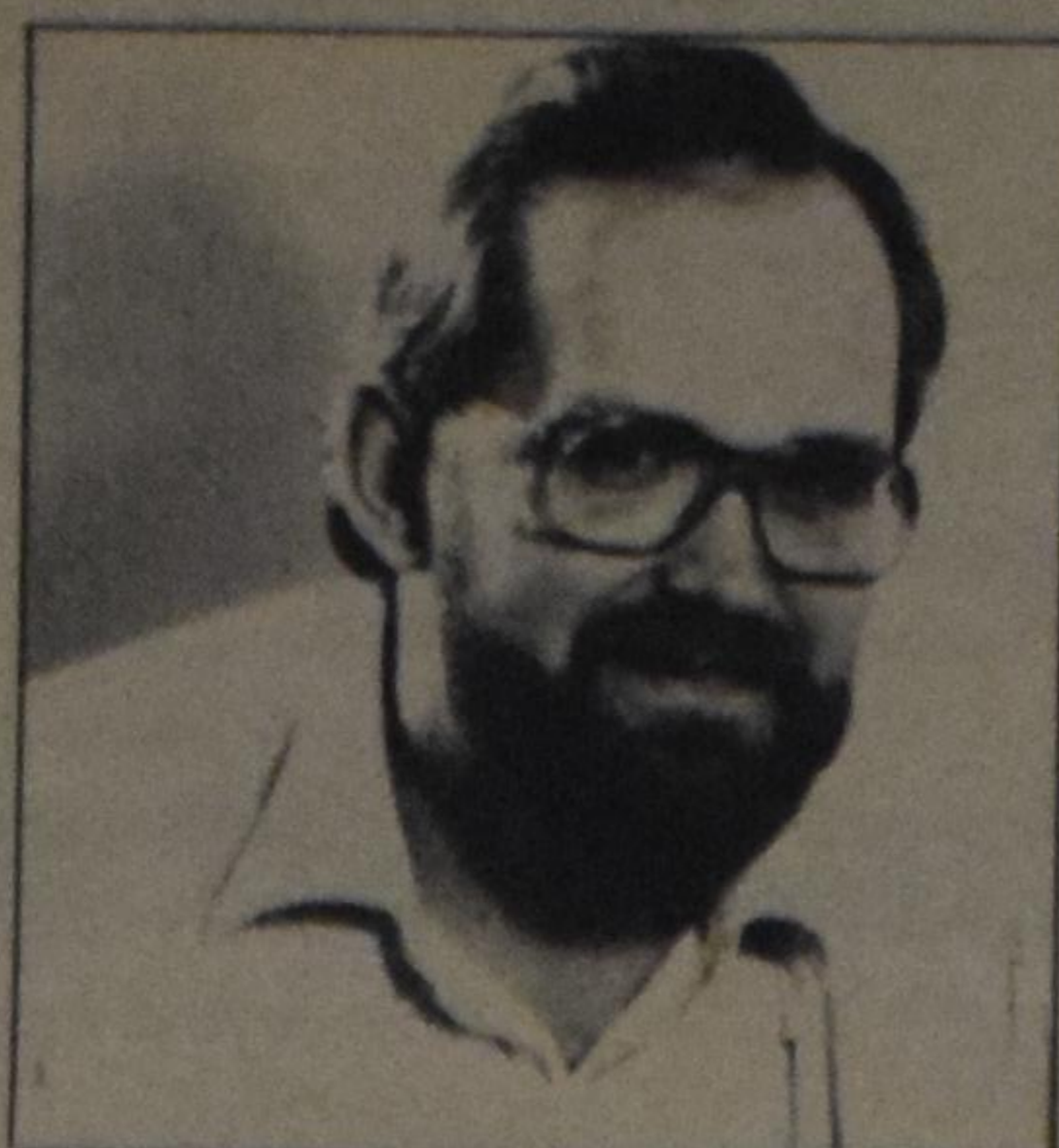
Up until now, several catholic schools have had non-catholic students up through grade 10, but when it comes time to enter the "private" (not publically funded) grade 11 and 12, they can be and often are screened out.

The second string is more serious. Mr. Davis put it this way: "for a period of ten years Roman Catholic School Boards will employ non-catholic teachers in their secondary schools..." The purpose is obviously to protect job security of public school teachers on the assumption that there will be a decline in enrolment in the public system. At present, 17 separate boards across the province have a policy that includes the hiring of non-catholic teachers. Several catholic boards have indicated they think "it's only fair" to allow non-catholics to find work in their schools.

However, they are also

concerned that they will be required to hire a large number of non-catholic and non-christian teachers. Several catholic schools are attempting to "christianize" the whole curriculum.

The government is to be applauded for its movement toward justice. At the same time, it must cut the strings that may hamper the separate schools from developing their own catholic approach to education.



Ben Vandezande

Alternative and independent schools

Ben Vandezande

Less than a year ago, Lyle McBurney summed up the picture on the fight for educational justice in this way: "The decision now rests with the Premier. The pressure from within the party and from the opposition leaves him in a position where he will have to make the decision."

On June 12, 1984 the Premier announced a decision which reverses a policy. He would often tease Liberals who proposed an all-party commission to explore all aspects of funding education by asking, "Do you mean to tell me you are going to fund these (independent) schools?"

And the Liberals who believe they lost the election in 1971 because of their support of extension of funding to catholic schools were caught in a bind. They still believed in the principle of extension but were afraid of the potential backlash in another election. On June 12, Premier Davis made his announcement on funding Catholics and the appointment of a commission to study independent schools and left the provincial Liberals stunned. And all of this on the eve of the Liberal leadership convention!

There was one page of Mr. Davis' speech devoted to "independent schools." Mr. Davis named a commission to be appointed by the Ministry of Education to study 3 questions:

- 1) To document and comment on the role of independent schools;
- 2) To assess whether public funding and its attendant obligation would be desirable and could be compatible with the nature of their independence; and
- 3) To identify possible alternative forms of governance for these schools and make recommendations for changes deemed to be appropriate."

This commission is to report by May 1985 and response will be prepared by January 1986. This is an exciting move in the right direction. In simple terms, it means the commission will report on the quality of independent schools; what impact providing funding would have; and how these schools should be governed.

The last point may well be critical. What will the commission suggest to be the best way to govern our schools? With that come issues of teacher hiring; admission policy; who sets curriculum, etc. Nevertheless, the commission is an important step for gathering facts or opinions.

The makeup of this commission will be critical. To be fair it must include a representative of independent schools. Since this commission is not only to provide descriptions but also advice on the impact of funding and how schools should be governed, there has to be someone in the group who can "translate" the views of independent schools.

Justice would require that funding not stop with the Catholics. There must be some funding for all schools. Premier Davis did not have to appoint this commission. The very fact that he promoted justice for the Catholics (albeit with some potentially severe strings attached) indicates that there is more motivating this move than expediency. Have all those years of pushing for justice in education begun to hit home? Perhaps it has. When the commission reports next May, it will provide an initial answer on the acceptability of such funding and what strings (or ropes!) would be attached.

The next two years will be crucial as we explore together on what conditions we would accept money (if it were offered).

And please don't forget to write the Premier, Dr. B. Stephenson, your MPP, to share your feelings about the recent action. Why not send a letter or telegram today?

From the horse's mouth ...

... continued from page 3.
an every day occurrence. (A surety bail is where a person other than the accused has to sign for the required amount after satisfying the Justice of the Peace that he/she could remit this amount, in case the accused would abscond).

One should always keep in mind that not every accused is guilty or even caught "red-handed." As stated before, in the case of our clients, perhaps 1/4 to 1/3 are found not guilty, but can spend quite a bit of time in jail waiting for things to be sorted out. It is in these questionable cases that the Bail program may become involved. In some smaller communities there may be close co-operation between the police and the Bail program.

In a city the size of Toronto it does not happen too often yet, but occasionally a policeman phones us and says: "Look, I'm willing to make a suggestion to the Crown that this person be released to your supervision." We look for, and value this type of co-operation. This period of supervision can be seen as a period of probation before being found guilty, but, as my guys say: "It beats doing dead time."

6. I fully agree that not enough funds are being made available for the purpose of crime prevention. One problem of course is that there is no general agreement as to how to use these funds.

7. I am also becoming increasingly aware of the difficult jobs policemen and jailguards have. In general I believe that our reformed community has a task here, and, for starts, should acquaint themselves with the overall situation of the Criminal Justice system, in order to start thinking creatively about possible solutions.

Whenever we talk about love and concern for people caught up in the C.J. system, we should be careful to include policemen and jail guards. "Psychology Today", the May 84 edition, in an article about policemen offers the following remarks: when discussing the psychological pressures policemen are under: "Taking charge at the scene of an accident or a shoot-out strewn with the dead and dying does not allow for the expression of horror. The result is a generalized numbing."

After a few years on the job, there is a real emotional shut-down."

Having been a nurse, I immediately questioned this

statement, since medical personnel also and perhaps more often, face horrifying experiences but do not necessarily become emotionally stunted.

The answer appears to be that it is acceptable for people in the medical profession to have and show emotional distress, while we demand absolute control on the part of the policeman. This should concern us. The fact that these people are paid with our tax money does not negate our duty to see to it that there be no undue psychological damage, on the contrary.

I recently discussed this aspect with a member of the mennonite community, who is quite knowledgeable in the field of human behaviour. He told me that he discussed this with a prison chaplain, who has decided that his ministry should be directed at least as much towards the guards as towards the inmates, one of the rationales being that if a guard feels that someone cares about his well-being, he is more likely to transmit these positive feelings to the people he is in charge of.

8. Mr. Vuyk favours punishment. Although I do not favour capital punishment, I feel that, when discussing alternatives or improvements in the C.J. system, the small number of people, who could fall into the capital punishment area are almost negligible over against the large numbers serving sentences for property crimes, and not becoming rehabilitated by serving a sentence, which statistically is true in 75-85 % of the cases. Figure that out in terms of tax money.

9. Last but not least, I am happy to inform you that the twelve bail programs in Ontario recently had their funding extended till March 31, 1985. I urge you to pray that this funding will continue. If not, we may have to approach, among others, the Christian Reformed churches in the Toronto area to take on supervision for some 600 people, which is about our present case-load. Come to think of it, that might not be such a bad idea.

**Gerdi Cappon,
Willowdale, Ont.**

Izaak de Rijcke, B.Sc., LL.B., O.L.S.

barrister and solicitor

173 Woolwich Street, Guelph, Ontario
N1H 3V4

Telephone: (519) 837-2550

The coronation of John Turner

... continued from page 1.

Two conventions compared

Compared to last year's Conservative leadership convention, this convention was a rather amicable affair. Not nearly as much animosity was evident between supporters of the various Liberal candidates as between the camps last year. Supporters of Jean Chretien, in particular, applauded other candidates and added an element of good humour to the convention. But then this was entirely consistent with the tradition of Liberals to portray, at least in public, a remarkable unity. The Conservatives are generally more outspoken about internal differences.

Other differences with the Conservative convention are worth noting. The outcome of last year's race was not at all obvious until the final ballot. Not only was the name of the incumbent leader on the ballot, but Joe Clark had two strong challengers, Brian Mulroney and John Crosbie. The result of the Liberal votes was never a surprise. In fact, the myth of an easy succession to power by Turner grew over a period of years in Liberal ranks. In the end this convention was a coronation.

Because Joe Clark was in the race the Tories also did not have the unifying effect of a farewell to a departing leader as the Liberals did. In a spectacular display of music, film, and oratory, followed by much emotion among Liberals, the Party paid tribute to Pierre Elliot Trudeau. Even though most of the candidates made every effort during the leadership campaign to distance themselves from Trudeau, the tribute to the Prime Minister involved somewhat of a rehabilitation of the man within the Party. In the convention speeches each of the candidates in turn, spoke in glowing terms of Trudeau's achievements.

There was one important similarity between the two parties' conventions — both chose outsiders who were disliked and even mistrusted by many in the party. Mulroney and Turner were both chosen because they were seen as winners who could overcome their party's poor public image. It is a truism among C.C. readers that there really is no difference between the Liberals and Conservatives. Canadians generally, however, have not found the differences to be so minimal. There are important reasons for the Liberal Party's tremendously successful record at the polls.

Emphasis on unity and the individual

Two parallel streams have

characterized the Liberal Party. Both were clearly present at the convention. On the one hand, the Liberals have always prided themselves on being the party of "national unity." This has traditionally meant that the Party must encompass the widest possible coalition of regional, cultural and economic groups. Hence, the cultivation of strong bases of support in French as well as English Canada, and the strong ties to immigrant ethnic groups. The recent inclusion of native indian leaders in the Liberal coalition, and the new preoccupation with "women's issues" were very evident at the convention.

The belief that Trudeau alienated the West and therefore destroyed the Party's electoral prospects there was partly responsible for the mounting pressure for his resignation. It was also perceived by numerous delegates at the convention to be the overriding factor in John Turner's favour. Hence, comments such as "I like Chretien better but I don't think he can win back the West" and "My heart says 'Go with Chretien,' but my head says 'Go with Turner'" were very common among the delegates.

All of this may only confirm what we've always believed about the Liberals, namely, that they're a highly successful bunch of political pragmatists. However, we must also take note of a second stream that has characterized the Party, and that is its commitment to liberalism. For, in addition to the pragmatic emphasis on winning elections, the Liberal Party also has a long tradition of identifying itself with the classic dogmas of liberalism.

Trudeau, more than his immediate predecessors, appealed to the principles of liberalism to justify his policies and programs. In his farewell speech he quoted Laurier when he said: "I am a Liberal. I am one of those who think that everywhere, in human things, there are abuses to be reformed, new horizons to be opened up, and new forces to be

developed." Belief in the benefits of individual initiative and the sanctity of individual rights, in the moral duty to use state action to guarantee equality of opportunity and to provide protection for the poor and disadvantaged are also solid Liberal dogmas. They were reiterated by most of the speakers at the convention.

A process man

What then can we expect from Turner? Turner will bring to federal politics a more traditional Canadian style than Trudeau did. If there is a comparison to be made with another politician it might be Ontario's Bill Davis; or, for those with longer memories, Prime Minister MacKenzie King. His view of politics is one of consensus building; that is, taking a variety of interests and views and developing policy through negotiation and compromise. The focus is much more on the *process* of making decisions, than on specific beliefs and policies. Hence, he is more representative of the Liberals who emphasize the importance of consensus building over ideology. (Before we dismiss this as typical Liberal pragmatism and opportunism, we should note that many Liberals regard the need for proper process as a fundamental political *principle*). Turner, like anyone else, has his own political leanings, but he does not come into office with his own personal agenda as Trudeau did. He has few goals to pursue while in office. In fact, in response to a question from a TV interviewer asking why he wanted to be prime minister, Turner was almost speechless.

Turner, like Davis, lacks an explicit vision of how he would like Canada to develop. His campaign literature listing of issues in alphabetic order, rather than in order of priority, illustrates this lack. Because of this somewhat one-sided emphasis on process over principle, Turner is mistrusted by the more ideologically oriented side of the party, (especially those whose

allegiance to the Party has been inspired by Trudeau). Consequently, the other candidates, particularly Roberts and Munro, used their convention speeches to remind party members of their liberal principles and to warn against a pragmatic drift to the right.

Future with Turner

Within Turner's approach there are still two possibilities. On the one hand, the federal scene could, more than ever, degenerate into interest group politics in which whoever has the most clout with the politicians and the bureaucrats has his will done. On the other hand, and more positively, Turner could turn his attention to the strengthening of the Parliamentary process, seeking to ensure the independence and credibility of an institution which many Canadians are inclined to dismiss as irrelevant. He could encourage individual members of Parliament to put forth their own views on issues without being forced to mindlessly toe the party line like trained seals. He could restore the accountability of Cabinet to the House of Commons and ask ministers who have lost the confidence of the House and/or the country to resign with honour rather than desperately cling to office.

This, of course, isn't enough. The demands of justice are not necessarily taken into account when the proper process has been undertaken. Nor is accurately reflecting the views of Canadians in whatever legislation is passed always right. However, the cause of justice is much better served by a Parliament that represents a broad spectrum of Canadian views than one that is captive to special interests.

On policy, Turner will respond to the widely-held perception that Canadians have become more conservative because of hard economic times. He will respond to pressure from private business for less government

involvement and regulation. Reducing the federal deficit will be a high priority. There will be no expansion of social programs except perhaps some directed at women. Improved relations with the U.S. will also be important under Turner. Bilingualism will be much less of a concern as attention shifts from satisfying the demands of Quebec within Confederation to responding to western grievances.

Less choice

The absence of Pierre Trudeau from politics alone will result in a very different Canadian political scene. Neither Turner nor Mulroney (should the Conservatives win the next election) are likely to engender the love-hate relationship with the Canadian people that Trudeau did.

Both bring a less confrontational style to the office. Neither is particularly inspiring or charismatic, despite the myth about Turner created by the media.

Not only are there similarities of style between Turner and Mulroney, but Liberal and Tory policies have become more alike than ever. Because of the discrediting of heavy government involvement in the economy and high levels of public spending in recent years the options being offered by the politicians differ only in the degrees of conservatism. With the NDP unable to come up with fresh alternatives, Canadians will have much less than usual to choose from in the next election.

Winability was a key factor in both Mulroney and Turner's leadership victories, but by next fall one of them will be a loser.

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Church

Pastoral Pondering

Reflections on preaching — I

Richard Stienstra Is the sermon outdated?

Our reformed churches are experiencing many changes. It appears accurate to say that a transition is taking place. Where will these changes take us? That's what is not so clear.

Some observers say we are becoming more truly reformed. Others, however, detect a trend toward north american evangelicalism. They say we are becoming more like the mainline churches. Many members, when evaluating our churches, apply the words "liberal" or "conservative," suggesting we are moving in one direction or the other.

Whatever the truth of these assessments may be, the question we raised about the sermon deserves an answer — especially in view of the current climate of uncertainty.

In some ways a minister who makes and preaches the sermon may not be the right person to address the issue of preaching. Since he is the one most directly involved, his perspective may not be as unclouded as we might like it to be. Perhaps.

Nevertheless, I will proceed to reflect on this matter because it is close to my heart, and I perceive that the subject is of vital and supreme importance for the well-being of the Church we love so dearly.

Has preaching become outdated?

A little over a decade ago Jay E. Adams, then of Westminster Theological Seminary wrote a textbook for seminarians, *Pulpit Speech*. In it he states that the general climate for, and attitude toward preaching is highly unfavourable in our day. "The word is abroad that preaching has had it," he writes, adding that "this idea has not been contested strongly by conservative Christians."

Dr. Martin Lloyd-Jones was a well-known preacher during his life time. He spent more than forty years in the ministry. His book *Preaching and Preachers* reflects that experience. In the book he asks, "Has preaching become quite outmoded?" The answer is helpful, "The very fact that one has to pose such a question, and to consider it is, it seems to me, the most illuminating commentary on the state of the church at the present time."

Sermon as barometer

For the state of the Church is closely related to the state of the sermon. I believe that the sermon is a barometer of the Church. As the sermon goes so goes the Church. If we look back over the history of the church, one can see that when the sermon is replaced with other acts of worship, the Church must expect stormy weather. The favour of God rests on that Church that treats the sermon with utmost respect.

The greatest difference between the Roman Catholic Church and the churches of the Reformation has always been the place of the sermon. While the one had choirs, the priesthood and the mass, the other faithfully sang as congregations, laboured as mature believers and had as central focus the sermon.

For it is preaching God's Word as the whole counsel of God that produces a wholesome Church. When sinners are called to repentance, and the sermon with the authority of the Lord addresses all equally and prophetically, God's blessing abides.

The sermon, therefore, is not outdated. It never is and never will be.

Richard Stienstra is pastor of the Trinity Christian Reformed Church in Abbotsford, BC

Rime or Reason

*The sermon at the wedding
was called a sermonette;
I placed it under the heading
of homiletic omelette.*

Sy Nodd

*The study of dogmatics
is much like acrobatics.
A turn and a twist,
A leap in the mist,
But God needs no assist.*

Klaas Sis

Church News

Christian Reformed Church

Called

— to Maranatha, St. Catharines, Ont., Rev. Gordon Pols of West End, Edmonton, Alta.

Declined

— to Bethel, Acton, Ont., Rev. J. W. Jongsma of Shalom, Brantford, Ont.

— to Clinton, Ont., Rev. J. W. Jongsma of Shalom, Brantford, Ont.

Address change

— effective July 8, 1984: Rev. Peter Kranenburg, 245 Tweedsmuir, West, Chatham, ON N7M 2A7

Classical meetings

— Classis Chatham will meet in regular session on Sept. 11, 1984 at 9:30 a.m., Ingersoll CRC. All materials for the agenda must reach the stated clerk, Dirk Miedema, by July 16, 1984.

— Classic Hamilton will meet in regular session on Wed., Sept. 19, 1984 in the Ebenezer CRC, Jarvis. All materials for the agenda should reach the stated clerk, J. W. Jongsma, by August 17, 1984.

— Classis Quinte will meet in regular session on Sept. 25, 1984 at the Maranatha CRC, Bowmanville. All materials for the agenda should reach the stated clerk, Peter J. De Vries, by August 10, 1984.

Psalter Hymnal Plans approved

Marian Van Til

The synod approved, after considerable discussion but without objection, initial recommendations concerning development of a new *Psalter Hymnal*, the denomination's worship book slotted for release in revised edition by 1987.

Synod agreed to the Board of Publications' proposals for name (it will remain the same), content, and production schedule for that collection.

Two major content changes will occur:

The book will contain one complete versification of each psalm, each psalm set to one tune. (Yes, Psalm 119 will appear complete — in 22 stanzas which correspond to that psalm's 22 sections). In addition to psalms and about 350 hymns, 60-80 bible songs, i.e., songs with texts from scripture, will appear.

The present hymnal contains 310 partial or complete versifications of the 150 psalms, 183 hymns, and no bible songs.

Area colleges to benefit

Marian Van Til

Redeemer College (Hamilton, Ont.), The King's College (Edmonton, Alta.), Trinity Christian College (Palos Heights, Ill.), and Dordt College (Sioux Center, Iowa) are institutions financially supported mainly by local Christian Reformed constituencies.

In the past small portions of denominational "quotas" allowed some support for these "area colleges" but Calvin College and Seminary (Grand Rapids, Mich.) as the "official" CRC educational institutions, garnered the largest percentage of monies through this system which levies an amount per family in each classis.

In 1962, synod, to provide partial financial relief for churches also paying classical "quota" support to Dordt College, devised a formula

— Classis Eastern Canada will meet in regular session on Tues. and Wed., Sept. 11 and 12, 1984, in the 1st CRC of Montreal. All materials for the agenda must reach the stated clerk, Stephen Sietsema by July 27, 1984.

which reduced the Calvin quota for churches located in the Dordt area — these churches sent relatively few young people to Calvin College as a result of Dordt's existence.

Synod advised the churches in Dordt's area to "employ monies saved to finance their present area college." But synod gave no instructions as to how "monies saved" was to be calculated.

There developed a system (now used by all the above-named colleges) of dividing the total assessed Calvin quota for the entire denomination by the total number of families, and comparing the resulting average with the Calvin quota assigned to the churches in a given area. The difference between the two was the amount per family in that area to be given to Dordt College. This worked well when most of Dordt's students came from one area and there were no other area colleges.

Upon the development of three additional colleges, it became clear that this practice was no longer equitable; the Synod of 1983 appointed a committee to study the matter.

Synod 1984 accepted that committee's recommendations: "Monies saved" is now to be determined by calculating the difference between (1) three areas which send large numbers of students to Calvin College, and (2) the Calvin quota for the area in which the college in question is located.

The denomination has been divided into 8 geographical areas, consisting of from 3-6 classes each. The three areas chosen involve 11 Michigan classes and 3 in the Eastern US.

Synod concluded that this will allow area colleges a better formula upon which to base their appeals for financial support, while at the same time, adequate support for Calvin College and Seminary will be maintained.

The "monies saved" for Redeemer College will jump from the current \$14.85 per family to \$45.10 in 1985. For The King's College, the 1985 "monies saved" will be \$54.90 per family.

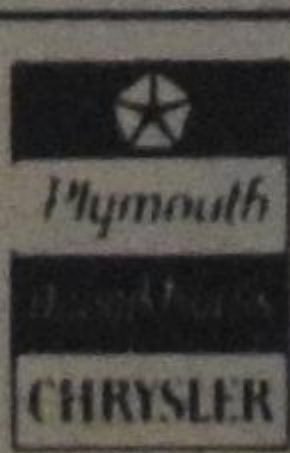
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- a person with leadership qualities in the area of organization, planning and programming.

Desirable features would be:

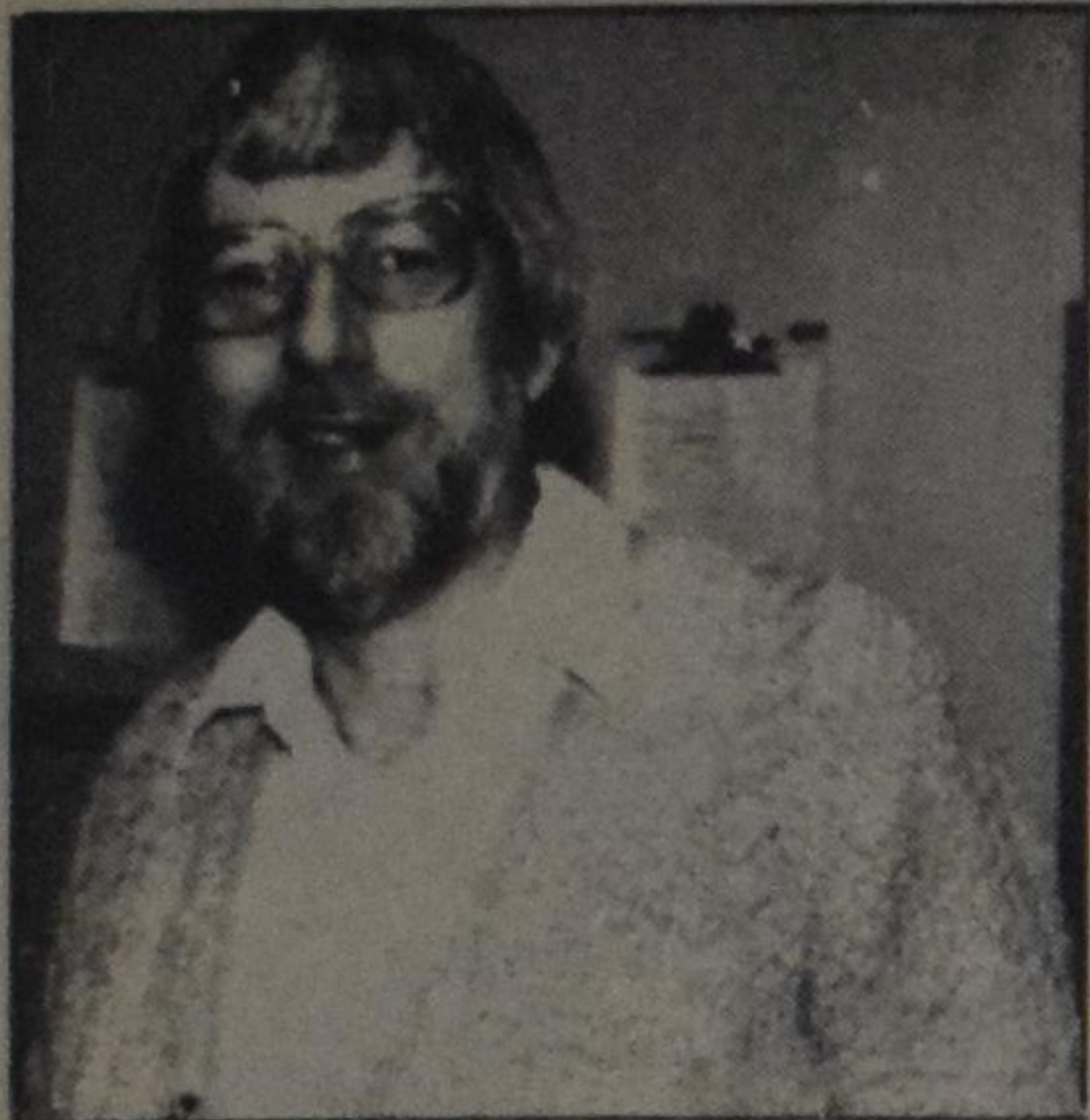
- ☐ experience with youth in areas such as counselling, teaching and programming.
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Please contact:

**THE SEARCH COMMITTEE
First Christian Reformed Church
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Presbyterian comment

Robert J. Bernhardt

For several years the annual General Assemblies of the Presbyterian Church in Canada were preoccupied with issues relating to women in office. Last year the Assembly had some final words on that topic but tended to focus more on the routine business of ecclesiastical housekeeping.

In 1984, if the reflections of returning commissioners are accurate, the General Assembly represented a much needed psychological boost to the church. The two issues which appeared to create the positive mood of this Assembly were the adoption of a contemporary statement of faith and the news that for the first time in 20 years the denomination had registered an increase in communicant membership.

Nearly unanimous

The adoption of the contemporary statement of faith was no surprise. A draft of this document had been under

examination in the church for over a year. Though there were numerous revisions in the final version that was placed before the Assembly.

In organization, mood, style and general choice of language the final document was not unlike the earlier draft. The document called "Living Faith" was received by the General Assembly and "commended to our Church as an acceptable statement of faith and as useful in worship and study."

It is significant that the document was adopted exactly as presented by the Church Doctrine Committee. Four specific motions to amend the document, each confined to a specific word or phrase, were all defeated. The minutes of the Assembly record that it was "adopted on a nearly unanimous vote."

Negative vote recorded

Only one commissioner is recorded as having registered his dissent. Mr. Gerry de Koning, an elder from the Presbytery of East Toronto, said that while he could endorse it as a "commendable statement of faith useful for worship and study" he did have "doubts about some statements" and "reservations about some omissions." As a consequence he did "not feel free to declare it 'an

acceptable statement of faith'" as the resolution declared.

In his dissent Mr. de Koning also touched on what ultimately may be the greatest question about the document. He said that his dissent was also based upon the concern that he felt "there is ambiguity about its relationship to our present subordinate standards."

In the context of a widespread lack of enthusiasm for a practical and personal endorsement of the Westminster Confession of Faith, as distinct from a recognition of it as a historic confession of the reformed faith, it will be interesting to observe what future place "Living Faith" will have in the life of the Presbyterian Church in Canada.

Cautious optimism

The other factor at the Assembly which was less anticipated, but which greatly bolstered the mood of the gathering, was the report that in 1983, for the first time in 20 years, the Presbyterian Church in Canada had actually increased in membership. The growth was small — only about 750 members. That works out to an average of well below one person per congregation. Statistically the percentage of growth is less than one-half of one percent. Nevertheless, after

such a long drought any growth at all is exciting.

The Church Growth Committee of the Assembly is anxious to capitalize on the positive mood created by the news. A new program entitled Evangelism Face to Face will be introduced in the coming year. The Committee is trying to encourage congregations to strive for growth while at the same time realistically acknowledging the very tenuous nature of the progress reflected in the 1983 statistics.

Though the aspiration to double the membership in the 1980s seems hardly to be much closer as a serious prospect — word of any gain, however small, was encouraging. That report seemed to give the Assembly a mood of cautious optimism. It remains to be seen how it will influence the people in the various congregations of the church. One thing is certain, genuine church growth can only come in a church that is deepening its spiritual vitality.

More new programs and an improved psychological atmosphere may provide a boost, but only true spiritual growth will turn the tide. It yet remains to be seen whether or not the 1983 statistics herald such progress for the Presbyterian Church in Canada.

Presbyterian Assembly adopts

... continued from page 1.

Financial considerations were very much present in Assembly deliberations. For three consecutive years now the various programs of the General Assembly have incurred operating deficits. The next accumulated amount of this deficit was over one-half million dollars. The Administrative Council of the Assembly reported that it had used emergency reserves to clear the deficit. New budgeting processes are being put in place and the Assembly endorsed a resolution to "support the principle of balanced budgets based on a realistic estimation of anticipated revenue."

The Communications Services Committee reported on the proposed "Canadian Interfaith Communications Network." To date the Presbyterian Church has contributed less than twenty-five thousand dollars for its initial part in the project.

The proposal, which would provide programming on cable services available to 80 % of canadian homes, is attractive but it is also costly. The satellite technology involved is estimated to require a first year

budget for the interfaith project that would exceed 22 million dollars.

As a full participating member the PCC would have been expected to put up two and a half million dollars in the first five years. Given the fact that the total anticipated General Assembly budget for 1984 is only 7½ million for all purposes, to devote a half million dollars to a single project was quite impossible. For that financial reason the Presbyterians will maintain only an "observer" status in the project.

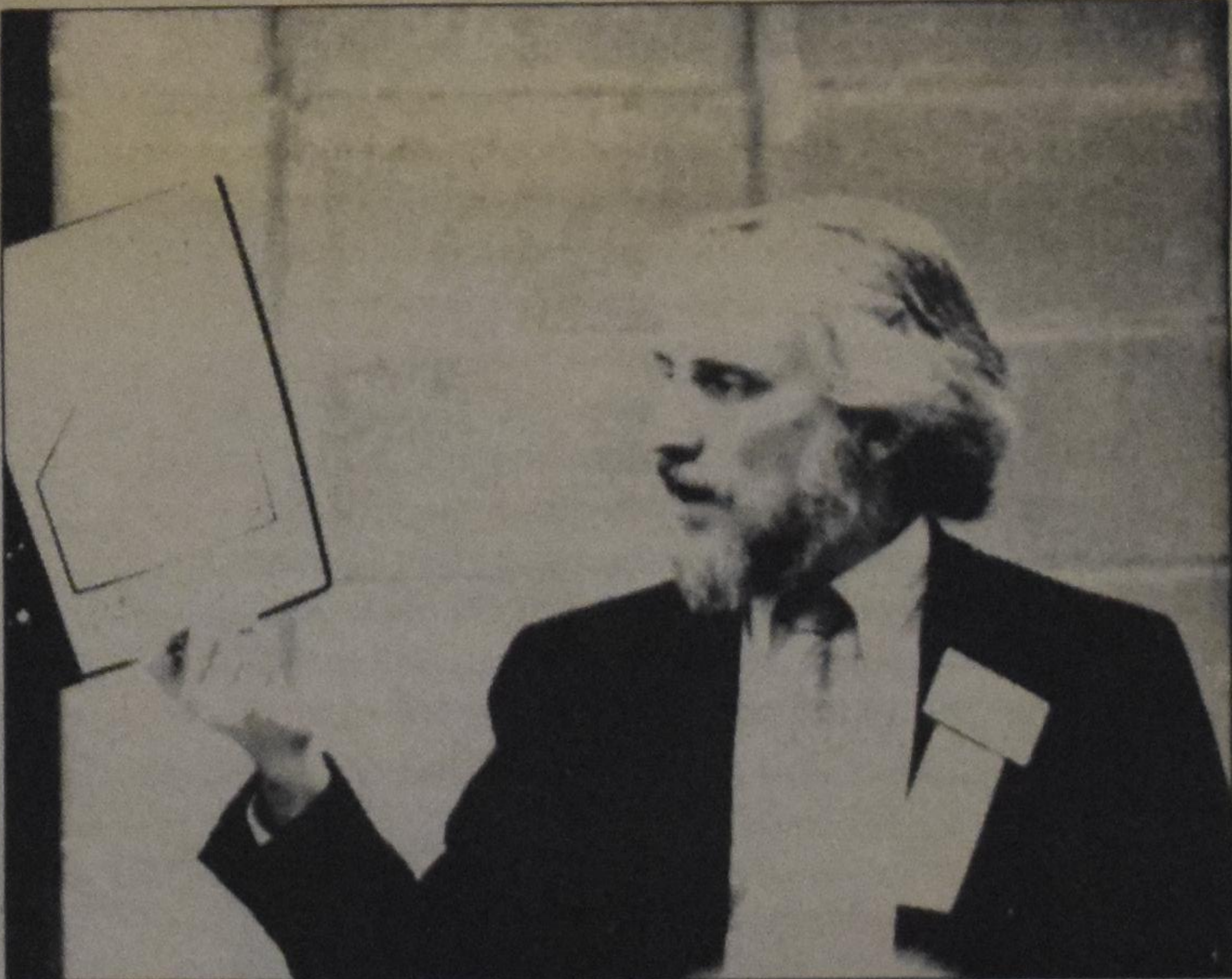
Financial considerations also influenced the choice of location for next year's Assembly. Given the geographical distribution of the membership, Guelph, Ontario, looked much more affordable than Lethbridge, Alberta. Travel costs for an Assembly in Guelph, as opposed to Lethbridge, would represent a saving of over one hundred thousand dollars.

Study on homosexuals

A variety of concerns were brought before the Assembly from the various presbyteries of the Church. One that is sure to attract attention came from the

Presbytery of Cape Breton. It called on the Assembly "to affirm to our people that the Presbyterian Church in Canada holds to the teaching of the Holy Scriptures that homosexual practice is sinful." The plea of the overture was referred to the Assembly's Church Doctrine Committee.

In the light of the attention focusing on this topic in other denominations it can be expected that the response of the committee will be awaited with anticipation. It will be most interesting to observe what the Presbyterian Church chooses to say, or not to say, in future declarations on this topic.



Murray Ross, Chairman of the Church Architecture Committee, displays the Property Committee Handbook.

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School

Chalkmarks

Belleville District Christian School annual walkathon: a stunning success!



Everyone did their part to raise their \$10,000,00!

Martin Van Dyk

The morning of May 12 never really dawned in Belleville. Instead, walkathon entrants awoke to a thick, grey fog blanketing the countryside. For three weeks students and supporters had been gathering pledges for their 15 kilometer walk — what a disappointment if forced to cancel. By 7:00 a.m. serious consultations were taking place among the organizers. The consensus was ... go for it! Starting times for bikers and runners were delayed, and children were only allowed to leave in the company of an adult. By 7:30 the first of the 117 participants were off and walking on Marathon '84.

The weather ranged from fog and rain to humid sunshine, but spirits were high on the long trek around the prescribed route. Organized "pit stops" provided refreshment and words of encouragement along the way. Kindergarten students were required to go half the distance, while bikers made the circuit three times.

The day proved to be a stunning success, both in the great experience of fun and fellowship as well as in the total funds raised by the effort. As of this writing, the school has taken in over \$10,600.00 in pledge money. What a blessing! Special congratulations to student Jennifer Mulder whose pledges topped \$700.00! Hearty thanks to all those who gave so much time and support to make Marathon '84 a success.

Agnes Struik: bringing hearts and minds together

Ellen Zwart

Agnes Struik is a plover. That she has come to terms with as it relates to her work as curriculum consultant with the Curriculum Development Centre in Toronto. To her falls the not always easy task of breaking new ground and piloting new programs without always knowing the outcome. Her vision for education includes touching not only the heads but also the hearts of students. "The idea," says Mrs. Struik, "is to bring the two together to produce a commitment for a certain lifestyle."

In her consulting work, Mrs. Struik is committed to helping children to understand what it means to be image bearers, stewards, active in creation. She is convinced that good teaching occurs when there are good relationships between teachers and students, when the bridges of communication between staff, committees, and board are open.

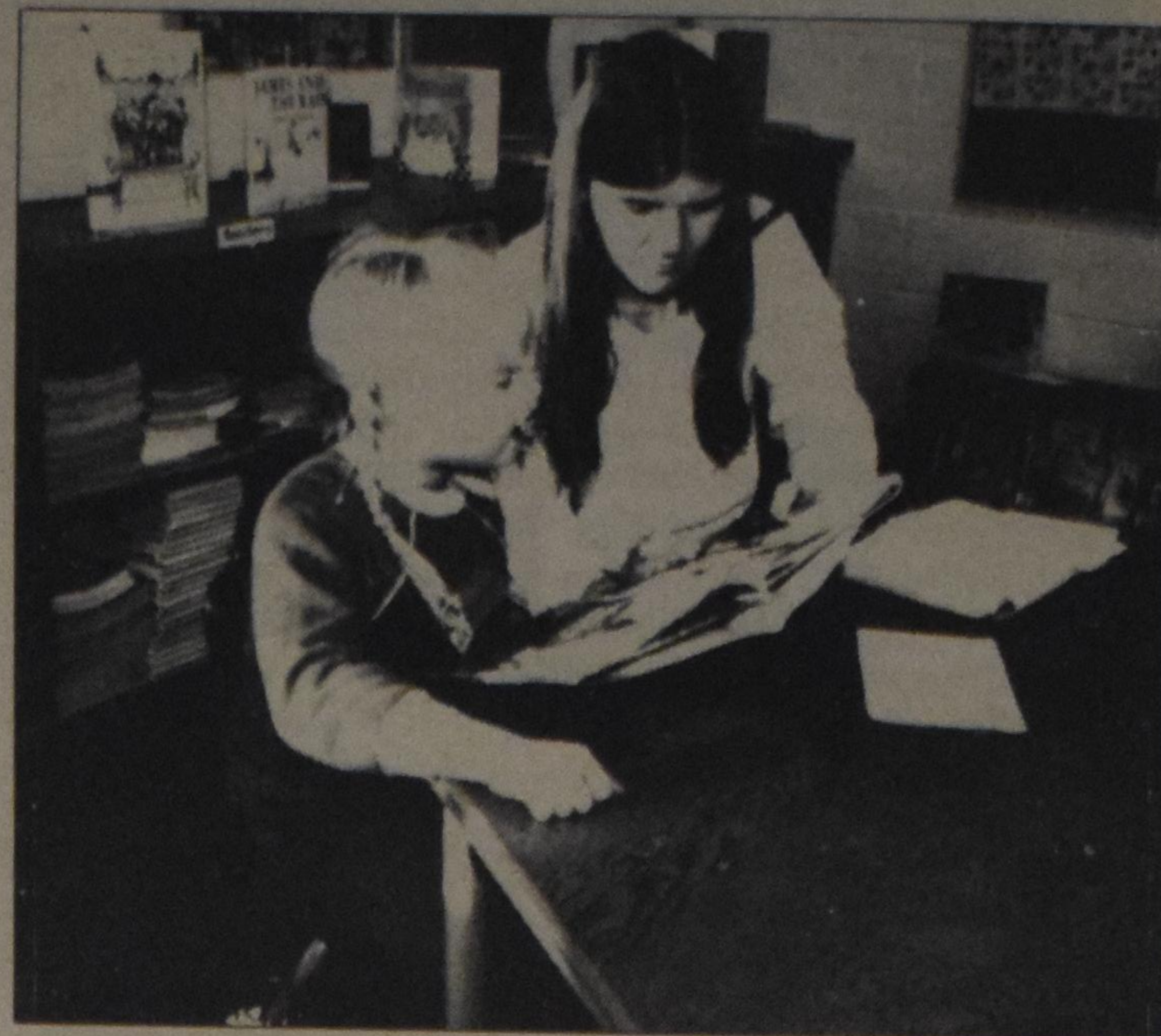
"The classroom is building a community of learners, a place where kids uphold and support each other, and give and receive praise."

"In providing a distinctly alternative education, christian educators don't need to know all the answers. They must be willing to step out in faith," says Mrs. Struik.

Agnes Struik readily admits that not everyone favours her approach. She is the first to acknowledge that a more "integrated" approach is often scarier, perhaps more difficult to handle for some and much more work. And yet she can cite some very positive, beautiful learning experiences this approach has produced.

"Most people do not disagree with the theory," she says. "When it is put into practice, that's where the problems occur." It seems easy to say that all of life is one whole but harder to put that into practice.

It has been a year since CDC's consultant was in Australia at the invitation of the Institute of Christian Studies' Stuart Fowler and Doug Blomberg.



Agnes Struik consulting with a young pupil.

The experience of being "down under" was an exhilarating, exhausting and yet enriching one.

About 60 christian schools belong to the Australian National Union of Associations for Christian Parent-Controlled Schools. They are scattered across the entire 3,000,000 square mile continent. Because of the enormous distances involved, it is often difficult for australian teachers to get together to share ideas and encourage each other. As a result, for most teachers Mrs. Struik met, they were more than eager to learn more about christian education, and how to implement their christian ideals into classroom teaching.

Institute for Christian Education

According to Mrs. Struik, one of the most significant developments in the australian christian school scene has been the establishment of the Institute for Christian Education under the direction of Doug Blomberg and Stuart Fowler. ICE has grappled with the problem of the lack of christian institutions of higher learning. It has filled that gap by offering an excellent program in teacher education from a christian perspective. Unfortunately, ICE is not affiliated with any university yet, nor are its courses accredited. Rather than teach its courses in

one central location, it has put its staff on the road in order to reach as many people as possible across the continent.

Down under

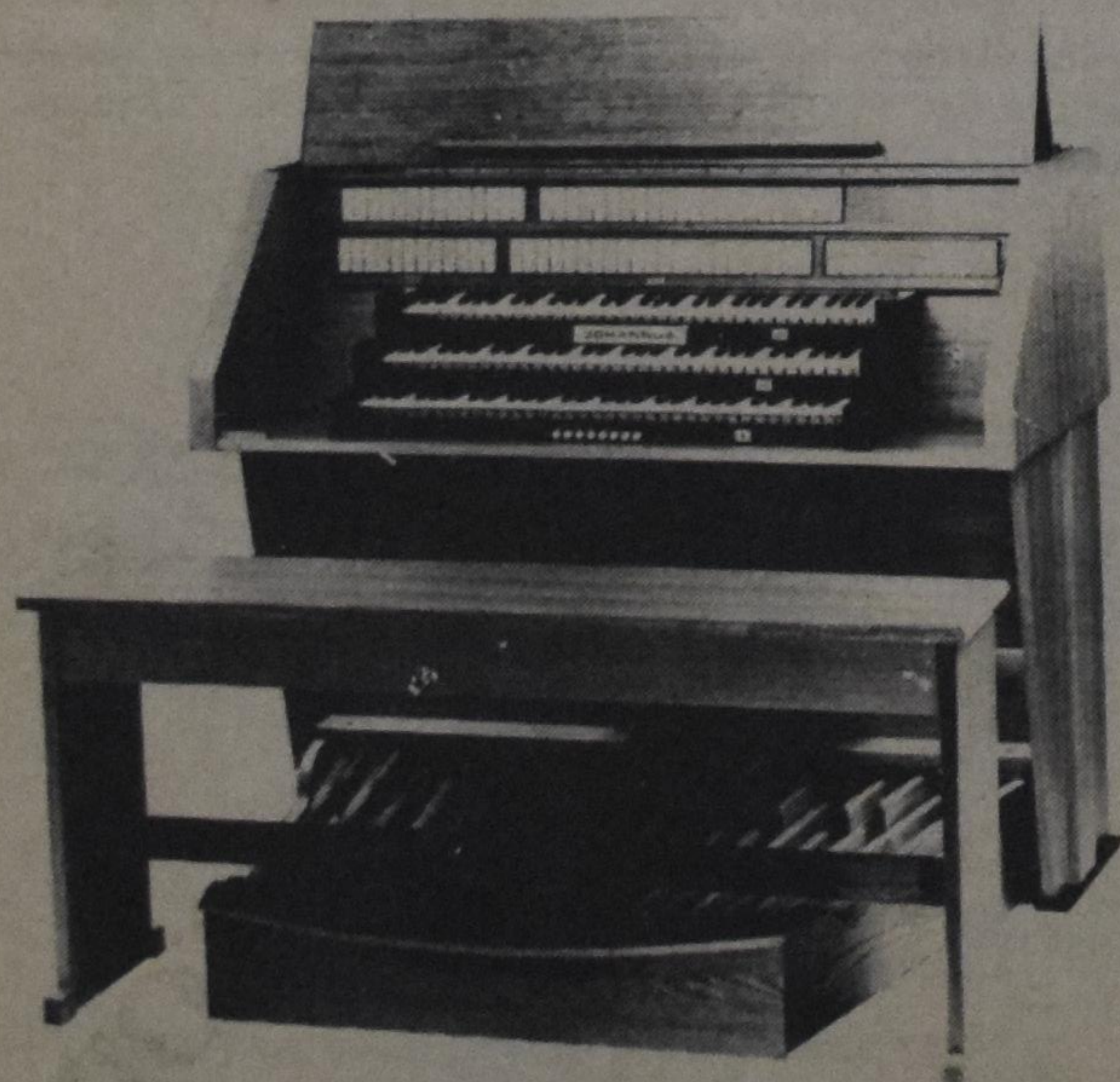
A highlight of Mrs. Struik's trip was a field trip students, staff and parents of the Mount Evelyn Christian School in Melbourne made in connection with their Aboriginal studies to the Walpiri people living in the interior of Australia.

Prior to her arrival "down under," the grade 10 students and teachers of MECS were involved in an indepth study of the way of life of the Walpiri people. Instead of just reading about the Walpiri's in a book and looking at pictures of their life style, these 30 students and their teachers learned from living with these people what life as a native Australian living in the bush was all about.

Continued on page 9 ...

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New minority student admissions counsellor

GRAND RAPIDS, Mich. — In order to increase the visibility of Calvin College among minority students, the college has appointed Terri Harris as a minority-student admissions counselor, according to Peter M. Harkema, Director of Admissions Development. She will contact students in high schools and churches in western Michigan, Detroit, and Chicago, as well as in New York and New Jersey.

Terri, 21, is a 1984 Calvin College graduate who majored in psychology and was born and raised in Philadelphia. She first heard about Calvin at a "college night" during her high school years. Terri was a part-time assistant in Calvin's Admissions Office for the past two years. She is a member of Messiah Baptist Church in Grand Rapids.

Reformed Church of America Synod elects new president

Ellen Zwart

The newly-elected president of the General Synod of the Reformed Church in America, the Rev. Dr. William Brownson of Holland, Michigan, has a rich background in broadcasting. He has been president and broadcast minister of *Words of Hope*, a world-wide radio, video and print ministry headquartered in Grand Rapids, Michigan, for the last decade.

Upon his election for the 1984-85 term, Dr. Brownson, who came from the Southern Presbyterian Church in 1953, said: "I love the way we've been a genuinely ecumenical church, reaching out to both the right and the left. I love the way our denomination has combined a concern for doctrinal faithfulness and a concern for social responsibility."

As vice-president, the synod chose the Rev. Dr. Kenneth Leestma of Artesia, California.

No participation by children

One of the most controversial issues that surfaced during the June agenda was a proposal by the Theological Commission that baptism be the basis for participation in the sacrament of the Lord's Supper. Synod rejected a change in the present practice of excluding children from the Lord's Supper.

Also rejected was a proposal to elect the Chairman of the consistory from among the rank of elder. The minister will

continue to be president of consistory.

Canadians included

Synod also moved to recognize the Emerging Particular Synod of Canada as an official organization in the structure of the Reformed Church. This body will be invited to appoint a corresponding delegate to the General Assembly.

In further business the General Synod instructed the Commission on Christian Unity of the Reformed Church in America to initiate conversations with the Christian Reformed Church, leading to closer cooperation and eventual reunion of the two sister denominations.

Affirms sacredness of life

In the area of social concerns, the General Synod approved for distribution to the churches a paper entitled, "Moral and Spiritual Issues Raised by the Practice of Abortion." This paper affirms the sacredness of all human life and urges that all matters of personal morality be viewed in the context of the "covenantal community."

Reformed Synod approves new theological education agency

New York, NY — The General Synod of the Reformed Church in America, meeting on the campuses of Rutgers University and of New Brunswick Seminary in New Brunswick, New Jersey, has voted to establish a Theological Education Agency (TEA) to be located on the campus of Fuller Theological Seminary in Pasadena, California.

The denomination presently has two theological schools — Western Theological Seminary, in Holland, Michigan, and New Brunswick, Theological Seminary (which is this year celebrating its 200th anniversary). Because of the westward expansion of the church, however, many of its theological students are attending other seminaries. Thirty-three of these are at Fuller Seminary alone. Under the new plan, the director of TEA will not only guide the Reformed Church students at Fuller, but be the liaison with all RCA theological students attending schools other than Western, New Brunswick, or Fuller. A director will be appointed to begin this work no later than July 1, 1985.

Changes were also made in the procedure for certifying these graduates as candidates for ministry in the denomination.

* TEA will be authorized to give a certificate of fitness for ministry to graduates from non RCA theological seminaries, and the requirement for a dispensation from the professorial certificate will then no longer be necessary.

Agnes Struik

... continued from page 8.

Writes Mrs. Struik: "I found the unit a powerful sharing experience. I saw students struggle with questions about the interrelationship of land and people, questions of community, of acceptance, of living and working together. Questions of faith, justice, politics, pluralism and tolerance came up."

"The whole experience led students to ask: 'Who am I? What is God to me? What is my role in bringing about justice with respect to aboriginal land claims — the people and their way of life?'"

The experiences of the students were powerful and stimulated them to ask some very penetrating questions. "Questions that might not have been evoked in a classroom setting," said Mrs. Struik.

The whole exercise was an encouraging one. "I am encouraged by these attempts to concretize what developing a christian perspective means. I am encouraged that groups of teachers are willing to try new approaches to pilot new programs."

The excursion into the interior of Australia personified for Mrs. Struik the whole idea of pulling both the heart and the head of education together.

"If we are not willing to be creative, if we are not open to change while at the same time appreciating what is good in our past practices, we will find ourselves in a stagnant holding pattern, passing on a tradition or a set of beliefs rather than being a dynamic moving force into the Kingdom of God."

Kloosterman joins faculty

ORANGE CITY, Iowa — Rev. Nelson D. Kloosterman was appointed to teach full time at Mid-America Reformed Seminary following an interview by its Board of Trustees on May 15. He will serve in the area of New Testament and Ethics this fall.

In other action the Board endorsed the search for a fourth full-time professor to teach in the area of Systematic Theology. The faculty officers for the coming academic year were appointed as follows: Administrative

Dean: Dr. Timothy Monsma, Academic Dean: Rev. Nelson D. Kloosterman, Ministerial Apprenticeship Director: Rev. Mark Vander Hart.

In regard to the candidacy and ordination of its graduates, the Mid-America Reformed Seminary Board reaffirmed its desire to abide by Christian Reformed Church regulations, but at the same time stated its support for efforts arising from congregations and classes to change these regulations so that more equitable procedures will be followed in the future.

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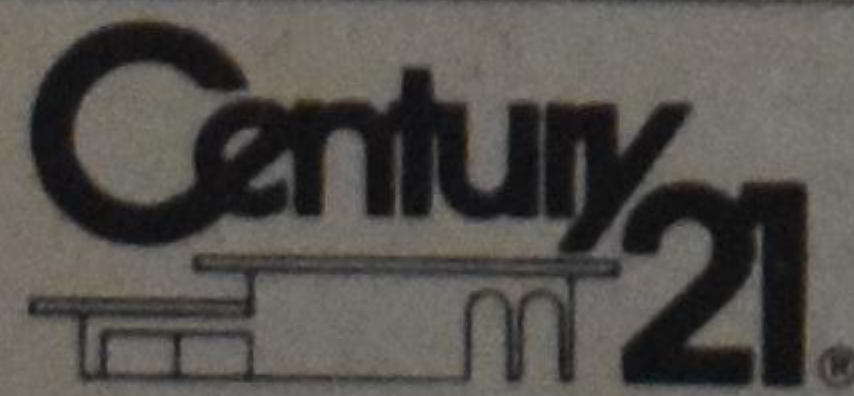
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Feature

Skeleton out of the closet: wife battering (Part 3)

Ineke Parlevliet

In this series of three articles Ineke Parlevliet examines the phenomenon of wife battering, take a look at the traditional view of the role of the wife, asking the question, "Who are these wife batterers?"

There are four forms of wife battering: physical, psychological and sexual abuse and violation of property. The first form we have dealt with in previous articles. The second form is closely related to it. Physical abuse is most of the time linked with mental or psychological abuse, but not necessarily vice versa.

Husbands can severely damage their wives without ever laying a finger on them. In fact women have told me that they preferred two black eyes over the mental cruelty inflicted upon them by their spouses.

With this second type of abuse psychological weapons are used instead of fists, guns or other objects. Yet, this kind of abuse is still labelled as wife battering.

The husband's persistent brainwashing that his wife is just "no good," no good as a wife, bed partner, housekeeper, mother, cook and household manager can do much more harm to undermine her self-esteem than an occasional beating. Her feeling of self-worth is steadily going down the drain and before long she indeed believes that it is all her fault. Her incompetence, her stupidity, her unattractiveness is the reason why her husband can't love her.

So she tries harder. She keeps the house cleaner, the children quiet, cooks fancier meals, walks on tip toes so as not to disturb his favorite T.V. program and does not realize that by doing so her husband's grip on her is tightening and his control over her is becoming more absolute. However, the husband is well aware of what

he is doing and deep-down he is proud of his accomplishments and feels his unstable ego strengthened.

He has other ways of making her obey him. Isolation is one of them. It not only protects himself in the sense that by

and the children, his playing with knives or guns or whatever else he may dream up, haunt her day and night.

In the presence of their children she may be called a slob, a whore, a bitch and worse names. Needless to say that this undermines her authority over the children. I have heard children in the shelter calling their mother names, which I don't even dare to write down. "I felt like a P.O.W.," one

new Law is dealing with that. If you can't rape your wife, whom can you rape?, a man asked. Well, no one. Just being married does not give the man the right to sexually molest his wife.

Then there is the last form of abuse, directed at property and pets. The wilful destruction of a favourite piece of china or of a gift which has great sentimental value for the wife, is also recognized as wife battering. So is the harming or killing of a beloved pet. The destruction is not done at random, but the object is carefully chosen. "He grabbed my wedding dress out of the closet and tore it to shreds," one woman told me. What destruction of a possession could hurt a woman more?

Remarkable is that all battered women claim that their husbands were the most charming and pleasing men you could imagine, before they were married to them. "He made me feel like a queen," one woman told me. "We often went to dinner together, he took me to the movies, showered me with gifts and compliments and my friends saw green with envy. I thought I was going to have a paradise on earth. But our wedding dinner was the last dining out we had. Since my wedding day he has never taken me anywhere and even refused to let me have my friends or relatives in the house. I was his possession. He could do to me what he wanted.

"Three weeks after our wedding I caught him in bed with another woman. I refused to sleep with him afterwards, but he forced me. It made me literally sick. I thought I was going crazy. When I got pregnant he even became worse. I knew I had to get out. Never would I want to raise my baby in a home like that."

A sad destruction of quality life

Wife battering is a crime. It's ugly, inhuman. It's sad, too. Not only for the victim, but for the wife batterers as well. We only live here on earth once.

What a way to live your life in constant anger, frustration and torn by guilt.

Not one wife batterer is a happy man. He cannot be. But there is help for him, too. During the last years clinics have been set up and are still being set up to help these men deal with their stresses and past childhood experiences in a controlled, well balanced way. There are self-help groups, individual counselling services, group therapy. Yet it is up to the men themselves if they are willing to accept help or not.

We are not robots. God has endowed each of us with a free will. We didn't come rolling off the assembly line as rigid machines, but God created us in his own image, and his Son died for us to wipe away our guilt and sins. Regardless of our upbringing, culture and circumstances, God is still our Father, for whom there are no hopeless "cases," but only people without hope. This applies to the wife batterer, too.

The man who batters needs our help, love and compassion as much as the wife he batters. We should condemn his actions and behavior, and confront him with the harsh reality of his conduct. But at the same time he has to be told that there is a God who forgives his sin and takes his guilt away through his Son's death and that His Holy Spirit can change him into a new person, filled with love, joy, peace, patience, goodness, faithfulness, gentleness and self-control.

With God all things are possible. There is no doubt in my mind about that. But who is going to tell him that? A secular counsellor can certainly help him along on the road to healing, yet he can never erase his past and his guilt. Only Christ can do that. Who is going to bring him that message of hope and salvation?

If we as Christians don't do it, there will be no one. It is our task; yours and mine.

In a future article I will deal with the transition houses (shelters) and the problems women encounter after they have left their abusive husbands.

Ineke Parlevliet is a social worker living in Niagara Falls, Ont.



isolating his wife from relatives, friends, outside activities, work etc. she has less and less chance to get away from him, but it also frightens his wife into submission.

Having really no one to talk to, let alone to confide in, the wife is scared stiff what he might do to her if she challenges his authority. Her husband's threats of torture, of killing her

woman said. "I had no freedom left. He even woke me up several times at night to listen to his long tirades about how much he hated his boss, his work and everybody else." Another one told me how her husband had banged her head on the ground fifty times, while she had to say: "I will obey you" with each bang. The stories I heard reminded me at times about the Nazi tactics of W.W.2.

The third form of abuse is sexual violence, which includes physical attacks on the woman's private parts or forced sexual activity accompanied by either physical violence or threats of violence. Pornography and rape within the marriage frame is quite well possible and the

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Story

The emerald ring (1)

based on a legend from the Netherlands — in three parts

Lini R. Grol

Once, long ago, there lived in far away Friesland, which is part of Holland, a wealthy man by the name of Seigneur van Stavoren. Seigneur van Stavoren not only owned ships which brought wealth from every part of the world, but he, as did his ancestors, owned also the harbour on which his beautiful estate bordered, as well as most of the Town of Stavoren which was named after his ancestors. Besides all that he owned miles and miles of rich farmlands and farms around the town. "Yes, he's a rich man," people said as they saw him proudly strut through town. They envied him for his wealth, but they also knew about his sorrow.

Seigneur van Stavoren had no sons and so all this wealth, Fraukje, his only child and beautiful daughter, would some day inherit. People who knew him said Seigneur van Stavoren lived for the day his Fraukje would marry and give him grandchildren, and best of all he hoped that her husband would come and work beside him and take over his growing enterprise.

Fraukje's mother had died long ago when Fraukje was still small and her father, who never remarried, had devoted his whole life to her. At the time of our story, famine had followed a severe drought and many, men as well as beast, suffered starvation and died. The children suffered most of all. In their weak condition they were prone to complications to disease and some, even though they had survived, were crippled for life.

But of this Fraukje could and would not think this day. It was early in the morning of her eighteenth birthday. Hunger was strange to her and she had never known a wish which had not been granted to her. This day of all days she would be showered with gifts and she rejoiced with expectations for that day.

And what a day this would be. Guests from all over the continent would come to her party. There would be music and dances, and delicacies from France, Italy and even from the Orient. But best of all: Onno van Buren the handsome captain of the Flag-ship would be in port. She smiled happily as she threw back her long fair braids and then, picking up her long, green velvet dress, she hurried to the living room. Her father stood at his favourite place before the window, looking out to sea, watching his ships sail into port.

He wheeled around and his handsome old face shone with pride and pleasure as he gazed at Fraukje who this day looked her very best. He waved and spoke excitedly as she ran to him. "Look Fraukje, here comes my birthday present for you." He embraced her and so together they stood looking out.

Her blue-green eyes sparkled when she saw the great ship sailing into the harbor. She whispered reverently, "The Vrouwe van Stavoren? Father, does it mean...?" Her voice broke for it was almost too much to bear this great joy of calling this ship her own.

The ship was the flag-ship of the company — the pride of her father, and admired in every port. She knew everything would be hers some day in the future, but to own the flag ship now had a very special meaning. For Onno, her Onno was the Captain of the ship, and the ship represented the Company, her

father's company. Did it mean...?

Her father chuckled softly at her excitement. He hugged her fondly as he whispered, "Yes dear, my lawyer made the contract ready. As of today you are my partner. This ship, however, with all its load is yours. Solely yours." His eyes twinkled with mischief when he added, "With every man on it." Meaningfully he repeated: "Every man."

Fraukje smiled and playing with the ivory fan in her hand she said softly, her voice rising as she spoke in triumph, "For me there is only one man in the whole world — Onno Van Buren the Captain."

Her father nodded more than pleased with her answer and cupping her face in his hands, he said with deep emotion, "Well, he is yours too my dear. Tonight at your birthday ball I'll announce your engagement. What a day this will be. What a glorious day." He handed her the document to sign, which would make her officially and lawfully his partner and sole owner of the Flag ship: The Vrouwe van Stavoren.

She signed with a flourish and certain of herself and her future she smiled. She knew this was a decisive moment in her life. But it was even more than she and her father could ever have dreamed.

...

Then arms around each other father and daughter watched the proud ship slowly sail into port. Was there a more splendid sight than this huge ship with its white sails against the blue sky? As it came close they could read the name on the bow and both whispered "Vrouwe Van Stavoren" The name that had honoured Fraukje's mother — remembered for her kindness. Father and daughter looked happily at each other. Fraukje laughed softly. She had waited so long for this day that her Onno would come home. Yet somehow the pride of owning this great ship seemed at least for the moment to obliterate her intense longing for Onno.

"I wonder what specialty he has brought me this time," she mused, playing with her ivory fan, another precious gift from Onno. Her eyes lighted with mischievous pride as she said "Today I am getting two gifts, one as his betrothed and the other as his shipowner." For it was customary for the Captains to bring a souvenir from the foreign countries for their master the owner of the ships.

She burst out in laughter. "Oh, I bet Onno brings me something manly which was really meant for you. For Onno did not know that the ship would be mine. Or did he?" Her laughter faded as she frowned and asked looking up at her father.

He chuckled and fondly drew her to him, "Of course not! Only my broker and my lawyer know and only because they had to make up the contract to our partnership. From now on you will be present at all the reports given by our captains. I know you are deeply interested and that you have a shrewd head for business; which is good, for if something happens to me you'll have to take over."

He hugged her comfortingly as she startled and protested to his suggestion that something serious might happen to him. "Oh, I feel well," he assured her with warm laughter, "but you must marry



soon, so Onno can be your partner. He'll be of great help to you. I know I won't live forever, and you and Onno can handle your company together."

She listened with a smile but at his last remark she lifted her chin defiantly, "I'll manage father, don't you worry, I will." Her father nodded in agreement. She sounded self assured, and with reason. Hadn't she grown up with the company. She'd seen it grow and grow, known all ships and their captains, she knew where they sailed to and what their cargo was. She was smart very smart indeed.

Seigneur van Stavoren chuckled but he was serious when he responded to her proud remark, "I'm sure you can — and will. Still I'll be glad knowing that you have your husband's support. You'll need him more than you think." His face broke in a warm smile when he said, "Besides when you have children, and your family takes up your time, you'll be only too glad to leave the business to Onno."

She shook her head and spoke in a rather annoyed voice, "As for our business father I'm not too sure about Onno. Oh, he is sweet and gentle, but he is not as businesslike as you and I are. He hasn't grown up in wealth as we did. He is overly concerned about the labourers. He always says that workers should be considered first, foremost and always." She laughed when she scoffed "Imagine that! He even said one day that people come before profit." She shrugged when she added "You know he is rather sentimental. He's too kindhearted, but I guess that is why I love him so much. But, for the time being you're the master and I am your adjutant."

She swung her two long braids to her back and said with a sudden change in her voice, as she smiled in happy anticipation, "I wonder what Onno will say when he hears about the Flag ship

being mine. Oh! I can hardly wait to see him."

Seigneur van Stavoren opened another window and they both leaned out to look down. For by this time the ship had anchored only a dozen or so yards away from their window. It's Frisian Flag waved proudly in the wind. There was the usual commotion of shouting and calling back and forth from the ship to the men on the shore: the rattling of carts on shore and the screaming of lowered anchors and hoists to heave the iron covers from the decks. Father and daughter watched with possessive pride, then suddenly Fraukje cried out "Look there is Onno!"

Indeed, the young captain sprang on to the deck. His brown velvet suit with the lace cuffs and collars, and the silver buckled shoes were a noble addition to his honest face and merry blue eyes. He held his ostrich feathered hat loosely in his hand when he scrutinized the house, but when he noticed Fraukje at the window, he waved excitedly up at her.

His sunburned face with the sun and sea-bleached hair and beard, shone with joy as he sprang ashore and ran with long strides to the house leaping up the steps leading to the big brass-nailed door of the Stavoren's estate.

The father looked at Fraukje with surprise as she made no move from the window, "Aren't you running down to meet Onno as you used to?"

Fraukje laughed softly when she answered, "You never run to welcome your officers, do you?"

He was about to answer when the maid announced "Seigneur Onno van Buren."

Lini Grol lives in Fonthill, Ontario. She is a science artist and story teller. The illustrations with her article are from her own hand.

Say amen, somebody (I)

Powerful experience

A four-part series on gospel singing and joyful worship

Calvin Seerveld

Say Amen, Somebody should be seen by every sour puss in the Church. It is documentary cinema on the origins and status of Gospel song in North America, and a eulogy of Thomas A. Dorsey who nursed its beginnings in Chicago. The singing of his protegee, Willie Mae Ford Smith, and a celebration joined by the Barrett Sisters and O'Neal twins, with vignettes of the life-situations in which this christian music grows, makes for a colourful film and a feast of sound. It shows joy in worship. The film does not idealize the Black song unhistorically but catches and transmits its holy laughter that is in force today.

Thomas A. Dorsey was a player of the blues and band leader for Ma Rainey, but he was converted around 1926 from that laconic, gutsy kind of playful bitching to an upbeat, bright, happy sound. People accused Dorsey of bringing rhythm and blues into the church, but as a matter of fact it was rhythm and laughter. And Dorsey and Willie Mae Ford Smith, as well as the generation of Gospel singers they have spirited and led throughout years of conventions, believed in being anointed to sing Good News. "It's sickening to hear people singing who don't know what they're saying." Gospel song is good news! and Gospel singers have to sing from belief and for convicting, but not for show.

Dr. Dorsey wrote his famous "Precious Lord, take my hand," when he was suddenly confronted by the death of his wife in a child birth; the child also died. The song is written in the "long meter" Mahalia Jackson loved to sing too. So very slow the tempo, long held notes and drawn out syllables, letting singers embroider the tones, roll the sound around in one's palate and reservoir of cheeks and throat, luxuriating in the glory of human voice, a form of glossolalia really. The worded message is simple and as direct as the prayer of "Abba"

(Romans 8: 15-17) to the LORD. No one is looking at a watch to see how long the stanza takes, because your whole being is embodied in sound raised in praise to the only One whom you can trust in hard times.

Dorsey, Smith, and their cohorts are masters of body language. Whether Dorsey sings himself or directs others in song, his aged face pouts and winks, grimaces with understated exaggerations, totally serious and totally relaxed at the same time. Dorsey captures your heart because his mimicry is self-effacing and focused completely on the song, as if in the very presence of God. Willie Mae Ford Smith too, near the end of the film does a crippled dance, as it were, of simply walking with a beat and hallelujah across the front of the church, beside herself with happiness, content to expire. The best Gospel singers literally throw themselves into their music.

The Barrett sisters laugh while they sing, and it's contagious. It's not a performance gimmick for the camera, because the same pulsing vibrancy breaks things loose in a store front worship service too. "You gotta get the Spirit movin'," says the preacher, "and turn yourself over to Jesus." The bel canto singing is as virtuoso as that of any operatic star. The difference is that the facial expressions of these Black gospel singers is homely, ordinary, festive and happy. The enormously stout O'Neal brothers in their expensive suits know the difference between revival singing and commercialized performance for \$8-a-head ticket-holders. Worship is about "saving" people in song: entertainment is something people pay for.

Say Amen, Somebody is a saga about Black Gospel song, how it comes out of the kitchen and washing dishes, how it lifts especially women out of the humdrum of frying sausages for their husbands into positions of ecstasy, because praise is no

respector of persons. The love of ritual — draping the room in white to purify it before the convention opens, consecrating singers for the coming year by applying a spot of oil to their foreheads, processions and choir members swaying in tune to the beat — is the mark of mature church worship, even if it is fraught with danger. The fact that people cry during the Gospel singing, overcome by joy and sorrow, is a beautiful sight, No wonder the LORD keeps his people's tears in a bottle (Psalm 56:8-11)!

next week: personal experiences

Calvin Seerveld is Senior Member in Esthetics at the Institute for Christian Studies, Toronto, Ont.



Exuberant gospel singing



MEDIA

SCAN

Henry Knoop

Indiana Jones: anything goes!

How can you take seriously a movie whose hero survives a poisoning, a gunfight, a fall from an airplane without a parachute, a wild ride down a snow-covered mountain in a rubber dinghy, white water rapids, and jungle creatures all within the first fifteen minutes?

Indiana Jones and the Temple of Doom is comic book action and adventure material and the latest contribution by Steven Spielberg, Hollywood's most commercially successful director.

Who takes it seriously? Countless thousands of movie goers who helped make *Raiders of the Lost Ark*, the first Indiana Jones movie, one of Hollywood's top-grossing films ever, and who waited eagerly for its sequel!

Who takes it seriously? The financial backers — to the tune of \$36 million — and merchandise peddler of Indiana Jones T-shirts, posters, lunch kits, watches and hats who fully expect to make a handsome profit on their investment. For them *Indiana Jones* is more than just a movie — it's a carefully orchestrated media event.

The plot is straightforward. Jones narrowly escapes some oriental villains in Shanghai and eventually comes into a remote village in India. A sacred Sankara stone has been stolen from the village by an evil religious cult who have also captured and enslaved all the village children. Jones accepts a mission from the village chief to retrieve the stone and the children.

The resulting action is a journey through a haunted house of horrors complete with every repulsive insect and reptile known to man.

Jones and his companions have more close calls in an hour than a family of six would have in a lifetime. The action is non-stop, characterized by the words of the opening song of the movie: anything goes!

When a particular movie becomes blockbustingly popular it is more often a reflection of the movie audience than of the movie makers. With its emphasis on action and adventure at the expense of character and

theme development, *Indiana Jones* seems to reveal an audience content with mindless, escapist, thrill-oriented entertainment. An audience preferring comic books over literature.

✶ The problem for the movie makers, however, is how to keep a thrill-seeking audience satisfied, especially after *Raiders* and its imitators? To do that the film had to go one step further. A pit of snakes is no longer good enough for characters to walk on; now the snakes have to be eaten live. Various beetles and other insects, topped off with monkey brains for dessert, complete the menu. No longer are Nazis sufficiently effective as villains; now we have to enter the world of the occult with its human sacrifices, blood-drinking and literally heart-wrenching scenes. And although the violence is not excessively graphic, there is more of it, it is more intense, and often gratuitous. *Indiana Jones* is a movie which has gone to excess in its search for thrills, and in the process becomes increasingly repulsive and vulgar.

The biggest problem with *Indiana Jones and the Temple of Doom* is that the audience won't take it seriously enough. By accepting it as worthwhile entertainment, we condone its "anything goes" mentality: its catering to poor taste, its cheapening of moral values, its fascination with the occult, its casual portrayal of violence — all for what amounts to a movie roller coaster ride. (Not every movie has to be a *Silkwood* or a *Terms of Endearment*, dealing with serious issues or human relationships. But even in the "lighter" ones we should be able to expect a basic integrity, an honesty in dealing with life, and a respect for the viewer.

Indiana Jones exploits its audience, appealing to that love of the roller coaster that lives in all of us, but more interested in our money than anything else.

Not recommended.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ont.



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What is the biggest problem in the church today?

Syrt Wolters

Some time ago I was confronted with this question. Right then I did not have an answer. But the question haunted me for some time. Really, what is the biggest problem in the church today?

Is it the question whether women should have office in the church? It seems to get most of the attention. But this is not really a problem which hampers the development of church life, is it?

The greatest problem

After much thinking I have

come to the conclusion that there are many problems in the church, but they are all interrelated. The more I think about it, the deeper I become convinced that the greatest problem in our church(es) is "the lack of awareness of the seriousness of our sins."

It is not the poor preaching in our churches, although it may be a result of this lack of awareness. It is not the complacency in our christian lives; yet, it too may be the result of this lack of awareness. It may be the fact that we do not pay enough attention to the

working of the Holy Spirit, that we are so lukewarm. But again this may be the result of a lack of awareness of our sins.

No, the older I get, the more I become convinced that we have lost the luster of our faith life, because we are not really "sin-conscious." O certainly, we admit and even confess that we are totally depraved. We know that since our catechism years. But do we really "live" it; experience it? The only way to become conscious of our sins is to read the Scriptures and learn how holy God is. To the extent that we "know" God, to that extent we will know our sins.

How free are we?

I once heard a sermon about redemption in Jesus Christ. We were told that we were "set free" from sin into the love of God. The sermon was perfectly true to the Scriptures, but it was so matter-of-factly presented, that it had no "luster" at all. It was presented as if "freedom" was only one yard away from "slavery," instead of being presented as a total swing-over from death to life with a hundred thousand miles in between.

We confess, (again with our head) that the ten commandments are a mirror of ourselves. If we really want to know how sin-infested we are, let the ten commandments sink into our heart and mind. Then we become aware of the



Pensive Dutchie

absolute holiness of God and our total unworthiness. Commandment after commandment hammers it out that we hopelessly fall short in "loving God with all our heart, mind, will and strength." Because of that, we hopelessly fail to love our neighbour as ourselves.

Do I expect you to go through life with long faces because we are so utterly sinful? Of course not, because we are saved from our total depravity. We have been rescued out of that bottomless pit of misery into the light of Christ's redemption! So we have great reasons to be happy and joyful.

But our happiness and our joy is in perfect harmony with our awareness of sin. If we feel that we have been rescued from a shallow pit, our relief will be accordingly. But if we realize (as far as this is possible by man) our lostness beyond rescue, because of sin, then we will be amazed at God's love, which made the impossible possible. The more we are conscious of our sins, the greater becomes our Saviour.

Lack of power

We are told in the New Testament "be ye filled with the Spirit." To me this means that God has enabled us to let the Spirit in our hearts. God has redeemed us and He has given us his Spirit, but the measure of

being "Spirit-filled" seems to depend on us! We have learned that Christ saved us, but that the Spirit "implements" this saving work in human lives.

Precisely! To the extent that we surrender to Jesus Christ as our Saviour, to that extent will the Spirit move into our hearts. We have also learned that the power of the Holy Spirit is irresistible in a Christian's life. Do we see that?

Could it be that we do not totally surrender to Christ as our Saviour and our KING! And therefore we do not have the irresistible power of the Spirit available to us? I'm afraid, that, as long as we in our daily life do not surrender to Christ as our King and the solution of life's problems, we won't be "filled" with the Spirit. There won't be room for Him in our hearts to "dwell", because we are "boarding" too many "evil" spirits.

I'm afraid that we are far too pragmatic by putting on too many yokes with unbelieving forces. Christ demands that we shall behave as a holy "nation," as an elect "people" a "priesthood," not as individual "little lights," each in our own "secular" corner.

This, I think is the biggest problem in the church today.

Syrt Wolters operates a barbershop in the Empress Hotel in Vancouver, BC

Restored

The Word of the Lord was not getting through so clear on Sundays of late; nor any other words, for that matter. Brother Bouma was going deaf in one ear.



Of course he was duly prayed for. But when finally the doctor removed a long forgotten wad of cotton that had dulled his hearing, the miracle was not noised abroad. Though brother Bouma remarked that the Word of the Lord was coming through painfully clear these days.



Toward fall, brother Bouma's faith was tested when his strawberry crop was wiped out by a hail storm that pounded his field but not his neighbour's.

"All things work together for good to those that love God" — but what is the good of ruined strawberries? And do I really meet the implied condition of love? And speaking of love, does God love my neighbour more than me?"



Several days later, grief for the ruined strawberries finally resolved the reminder from Mrs. Bouma: "You know, the God who gives hearing to the deaf can also restore the fortunes of Bouma's Gardens."

Brother Bouma chewed on this morsel with his morning coffee, and went to check on the fruiting of the blossoms that survived the hail.

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Youth

What is the role of young adults?

Ernie Langendoen

Most people do not wish to be single. While today's society, with its narcissistic attitudes, may paint the life of a single as a carefree one, the ideal seldom matches the reality. Today's singles may do a lot, but that may be more because they have a lot of time and money, and that by being on the go can avoid loneliness, than for a natural desire to be on the go. One area that is important for some single members in the church is Young Adult groups.

The Young Adult group I belong to was formed a number of years ago to meet the needs of those who were single, but no longer went to YP's Society for various reasons (i.e. age, maturity in bible study, etc.). The main emphasis of the group was to be Bible study and christian fellowship with others in similar circumstances. Over the years, the age of the group has gone down, from an average age of 25 to an average of 22 (This has caused the Young People's league board in our area to express their concern that the Young Adult groups may be taking potential leaders away from them. These fears may have some grounds, though it is also true that those that come to Young Adults have already quit, or have never been members of a YP's Society, and might not go anywhere if there was no choice.) While there may be 80 or more single members from the churches in my area that could join Young Adults, only 15 to 20 regularly show up for the meetings (The Board has made some attempts to encourage more to attend, but with little results.)

The bi-weekly meeting generally consists of Bible study, coffee, and a time for socializing. Activities include a monthly singsong at a local senior citizen's home, bi-weekly volleyball games and an occasional social activity (i.e. bowling). While it is good to be active as a group, I feel that it is important for young adults to also be active in the church and community, sharing with others their God-given gifts.

As Christians, young adults should seek fellowship with each other, so that they can build each other up in love, strengthening the faith by nurturing care and concern. Thereby, they may be more fully equipped to do their task in the church. Important for this is the Bible study and discussion.

What is the place and value of bible study for Young Adults. Should it be Bible study, topical, issue oriented, speakers, or a mixture. I believe an in-depth Bible study is important. If not, issues are dealt with and concluded, not on what God declares in his Word, but, on what each individual thinks. If the group comes together to truly discuss God's Word, to learn what God has to say to the Church, to the individuals as members of that Church, and to the Churches relationship and task in society, then the concerns of today's world can be dealt with in biblical knowledge and understanding. During the discussion, each member should be allowed to, and should strive to, contribute, according to their talents and abilities, so that there may be spiritual wholeness. Our bible discussions become dead when

we are no longer willing to challenge ourself and each other to the message of the Scriptures. Young adults must, by properly discerning and challenging the age in which we live, be confronting society with its ills, and to call it to repentance. Christians should be aware that they can not expect to solve the world's problems by human reasoning, but that it is by God's hand. Therefore, when our Bible studies fail, it may not necessarily be for lack of proper study material, or lack of preparation on the part of the discussion leader, but it may be an unwillingness to let the Bible speak to us.

Are we able to meet the needs of Young Adults? It is difficult, for a number of reasons. For our group, meeting every other Sunday makes it difficult to build a bond, especially in light of the fact that during the balance of the week there is little communication between most of the members. I also believe that the inability of the group to meet various needs is a



reflection of the fast-paced and multi-faceted society in which we live. This is especially prevalent in the life of a single young adult, who often is on the go, and is active in different areas of life. Though they may be involved with different

groups, in and outside of the church, it may be difficult to develop lasting personal ties (especially with different types of groups within the church). When we do communicate, it is with those we feel most comfortable with, and there is little attempt made to show love to a weaker member in Christ.

If we wish to build each other up in christian fellowship, then our time together must be a time of oneness, seeking to love each other as Christ has taught us. When true love is expressed, the cares and concerns of each member can be shared, so that burdens may be lightened.

Singles should live responsible lives, within the Church, and within society. While travelling and social activity may be important, it tends to be disproportionate in the lives of some people. Let us use our time and money for Christ's glory. We should strive to be involved in the Church (it is easier to forget this responsibility when single) using the gifts God has given us. It may even be that our singleness is a blessing from God, so that we may have more to contribute to His service.

Our society is in need of reform. Let us, as young adults, and as church members, be "radicals" for Christ. By being strongly rooted in the Word, and committed to Christ, we will be able to confront each other, the Church, and society, with God's commands for His Kingdom.



I liked her the first day
I was ambivalent the second day
And on the third day
Ambivalence was a mild word.
Her disabling disease was cursed colourfully,
God, Ronald Reagan, AIDS carriers and Michael Jackson
were condemned
in that order.
Her vocabulary consisted of words
a dictionary would blush to own.
She lamented disposing of her Warfarin
— a Colt would have sufficed also.
Then I took her to the Royal Bank in her wheelchair
And she lost her slipper in the middle of Oxford and Richmond
After bringing her to safety I retrieved it,
Dodging the cars with smiling motorists
which flashed by.
We managed to grab a Whopper
between getting stuck in the double doors
and losing her slipper once more.
Last week I played some old records on her stereo
And discovered her favourite singer was Barbra Streisand
Just like me.
We sang "The Way We Were" off tune five times
As I put rollers in her hair
This morning I was making her coffee in the kitchen
When I heard her yelling
I ran to the bedroom and found her
Balancing precariously on three wheels of the commode
The fourth had fallen off.
We laughed hysterically for a few minutes
Before I could even contemplate a rescue.
And this afternoon she cried when
Henry Blake died in an old M*A*S*H* rerun.
Funny how God puts people into our lives.

Anonymous

JOY IN LIVING

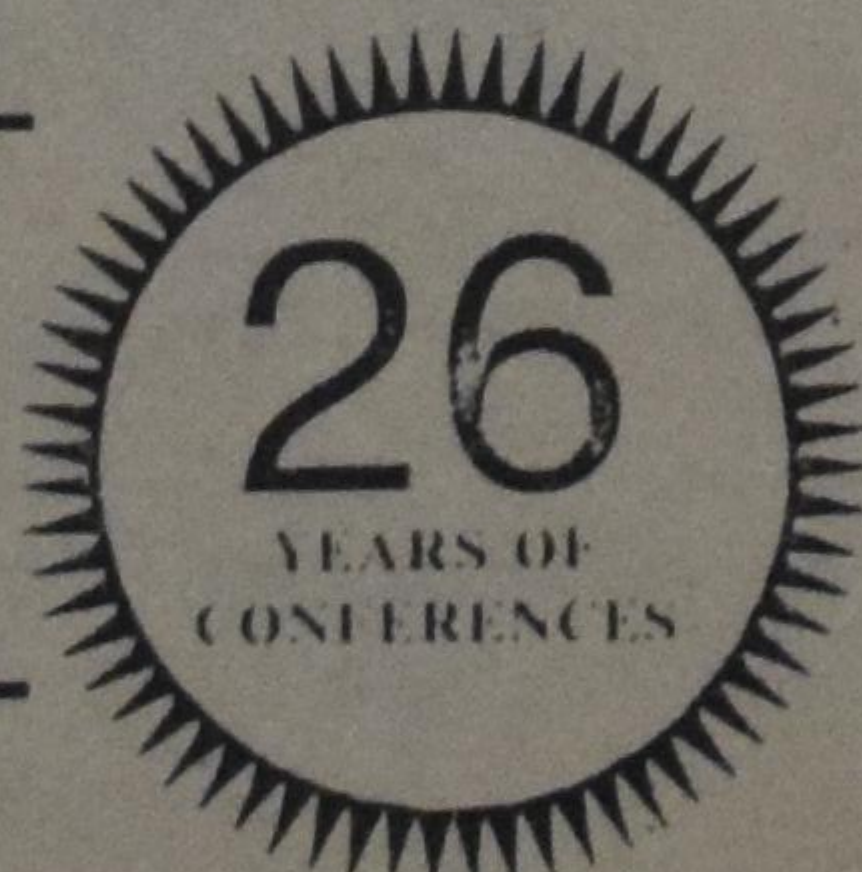
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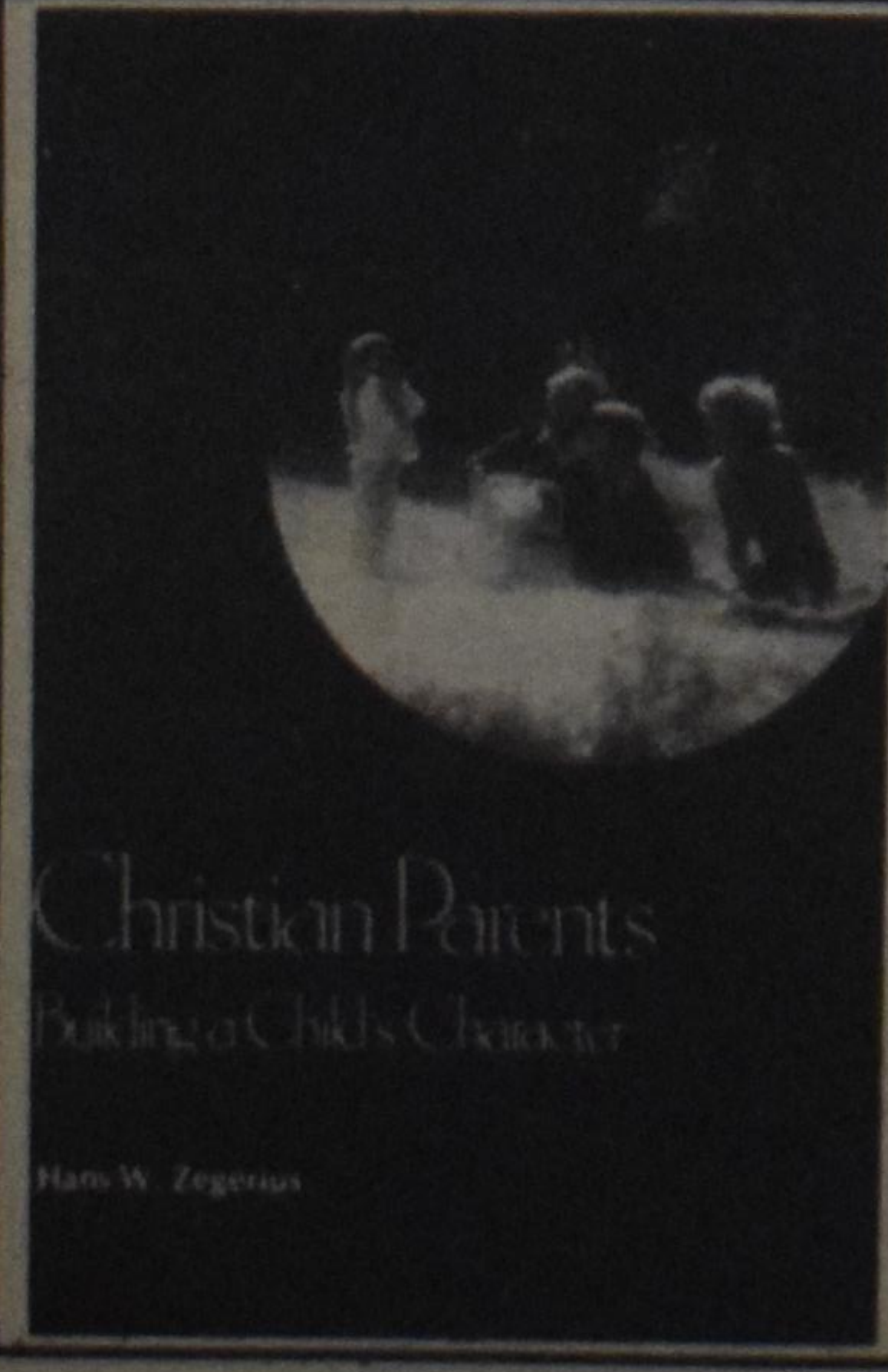
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Attention Young People and Young Adults

C.C. features a youth page bi-weekly. This page is for **you**. Send articles, photos, suggestions and comments for this page to Margaret Griffioen, c/o Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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R.R.#3, Fergus, ON N1M 2W4</p> <hr/> <p>RYSKAMP: We Phil and Janet with great joy and thankfulness to God, announce the birth of our first child, MICHELLE LEANNE, born May 25, 1984. She is the 10th grandchild for Mr. and Mrs. Ted Kraay of Lacombe, Alta., and the first for Mr. and Mrs. Bart Ryskamp of Calgary, Alta. Home address: 3705-42 St., S.W., Calgary, AB T3E 3M9</p> <hr/> <p>VANDERKOOL: Melissa Joy is proud to announce the arrival of her new baby sister, KIMBERLEY ALICIA. Born May 1, 1984, she weighed 8 lbs. 12½ oz. Proud parents are Stan and Tina (nee De Graaf). We give thanks to the Lord for entrusting to our care this precious baby girl. Proud grandparents are Mrs. Corrie De Graaf of Woodstock, and Mrs. Marsha Vanderkooi of Beamsville, and great-granddaughter of Opa Batenburg of Beamsville. 7 Dufferin St., Beamsville, ON L0R 1B0</p> <hr/> <p>VEENEMA: Alice and Michael Veenema thankfully and joyfully received a healthy baby boy. CHRISTOPHER TACOMA Veenema, born June 18, 1984, in Hamilton, Ontario. Home address: 16 Ray St., N., Hamilton, ON L8R 2X3</p> <hr/> <p>ZWAAGSTRA: John and Linda give thanks to the Lord for the safe arrival of our second child, a daughter, ALYSSA JOLENE, born June 15, 1984, weighing 7 lbs. 5 oz. A little sister for Ryan. 4th grandchild for Mr. and Mrs. Gerrit Smit, 8th grandchild for Mr. and Mrs. Pete Zwaagstra, and 7th great-grandchild for Mrs. Patricia Dykstra. 16 Rd., R.R.#1, St. Ann's, ON L0R 1Y0</p>		<p>FLIKWEERT-HOOYER: With thankful hearts we, Mr. and Mrs. Pieter Flikweert of Chatham and Mr. and Mrs. Everett Hooyer of Dresden are proud to announce the forthcoming marriage of their children, IRENE BEATRICE to GLEN RANDALL. The wedding will take place, D.V., on Saturday, July 14, 1984 at 2:30 p.m. in the First Chr. Ref. Church of Chatham. Rev. William Dykstra officiating. Future address: R.R.#6, Dresden, ON N0P 1M0</p> <hr/> <p>HESSELS-LANDMAN: Mr. and Mrs. Wm. Hessels wish to announce the forthcoming marriage of their daughter, ROSELINE to JAKE WILLIAM, son of Mr. and Mrs. John Landman. The ceremony will take place, the Lord willing, on Friday, July 20, 1984 at 7 o'clock in the Drayton Chr. Ref. Church. Rev. D. Veldhuizen officiating. Future address: R.R.#3, Talbot Rd., Maidstone, Ont.</p> <hr/> <p>MASON-KIELSTRA: Mr. and Mrs. Douglas Mason of Toronto, Ont. and Mr. and Mrs. Cecil Kielstra of St. Thomas, Ont., are pleased to announce the marriage of their children, JACKIE and PETER. The Lord willing, the ceremony will take place on Saturday, July 7 at 4 p.m. in the Second Chr. Ref. Church of Toronto, 265 Albion Rd. Rev. P. Kranenburg officiating. Future address: Nr. 33 Banner Rd., Apt. 512, Nepean, ON K2H 8V7</p> <hr/> <p>REYNEVELD-VANDENENDE: With great joy, Mr. and Mrs. J.W. Reyneveld of Arvin California, USA and Rev. and Mrs. A. VandeneEnde of Strathroy, Ont., wish to announce the forthcoming marriage of their children, BEATRICE and TONY. The ceremony will take place, the Lord willing, on July 7, 1984 at 4:30 p.m. in the Congregational Church, Arvin, California, USA. Pastor Tony VandeneEnde officiating. Future address: 101-340 40th Ave., N.E., Calgary, Alta.</p> <hr/> <p>VANDERLUIGT-BERGSTRA: Mr. and Mrs. M. Van Waveren of Zeist, the Netherlands, and Mr. and Mrs. J. Bergstra of Owen Sound, Ont., announce the marriage of their children, WILMA and TOM. The ceremony will take place July 6, 1984 at 7:00 p.m. in the First Chr. Ref. Church of Hamilton. Future address: 356 Nelson Ave., Sarnia, ON N7T 5J9</p> <hr/> <p>VANDERKWAAK-VANDERZWAAG: Believing that the Lord has brought them together, we, Mr. and Mrs. Leen VanderKwaak, Terrace, BC are very happy to announce the forthcoming marriage of their daughter, JUDY HARRIET to JOHN, son of Mr. and Mrs. Nick VanderZwaag, New Westminster, BC. The wedding will take place, the Lord willing, on Friday, July 20, 1984 at 7 p.m. in the Terrace Chr. Ref. Church of Terrace, BC. Rev. S. Van Daalen officiating. Future address: #218 5375 204th St., Langley, BC V3A 7N5</p>		<p>Hillegersberg, Stratford, TheNeth. Ont. 1944 1984 "But they urged him strongly, 'Stay with us'" (Luke 24, 29a). On July 26, 1984, God willing, we hope to celebrate the 40th Wedding Anniversary of our parents, SIMON and NELLY DE RUITER (nee Hoogland) With thanks to God for the many happy and blessed years he has granted them, we pray that they may enjoy many more years together, Their children: Walter & Lammy deRuiter; Lisa, Gregory, Roselyn — Woodstock, Ont. Nellie deRuiter — Vancouver, BC Rose & Peter Keegstra; Laura, Karen, Steven — Inglewood, Ont. Margaret deRuiter — Willowdale, Ont. Ronald deRuiter — Listowel, Ont. Paul & Karen deRuiter — London, Ont. Richard & Janet deRuiter — London, Ont. Open House from 2:00 to 5:00 p.m. on July 28, 1984. Best wishes only. 11 Rankin St., Stratford, ON N5A 6H8</p> <hr/> <p>Edmonton London 1959 August 7 1984 With praise to God we celebrate the 25th Wedding Anniversary of our Mom and Dad: MORRIS and ALICE GREIDANUS (nee Schweitzer) We wish them many more happy years together. With love: Jolanda & Jim Bock Nelson Greidanus John Greidanus Open House: Monday, August 6, 8-10 p.m. at First Chr. Ref. Church, 513 Talbot St., London. Home address: 857 Riverside Dr., London, ON N6H 2T2</p> <hr/> <p>D.V., July 13 we hope to celebrate the 40th Wedding Anniversary of, DIRK and RIE JONGKIND (nee Kreeft) Their Wedding text is from 1 Timothy 4:4 & 5: "For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving; for then it is consecrated by the word of God and prayer." We their children and grandchildren rejoice and pray that God will continue to bless them with joy, love, contentment, peace and good health. Their children and grandchildren: Nenke — Toronto Jake & Tonnie; Derek, Jason, Carrie — Grand Valley Ernie & Adriana; Martin, Sarina — Sutton West Adam & Brenda; Amy Lynne — Markham Scott & Cathy — Milliken Judy — Toronto To celebrate this occasion we will have an Open House at Cullen Country Barns, 4290 Steeles Ave., E., at Kennedy Rd., Milliken, Ont. from 8:30 - 10:00 p.m. In lieu of gifts, donations in their name to the Lighthouse Ministry, 1008 Bathurst St., Toronto M5R 3G7 will be appreciated. Home address: 300 Eglinton Ave., Apt. 1207, Toronto, ON M4P 1L5</p>		<p>1954 July 2 1984 With gratitude to our heavenly Father, we joyfully announce the 30th Wedding Anniversary of our parents and grandparents, WILLIAM and WILMA DEVOS (nee Meyer) David & Hilda De Vos — Winnipeg, Man. Alice Marie & Fritz Veurink; Julia (with Jesus), Andrea, Esther, Alissa (born April 25, 1984) — Thunder Bay, Ont. Leo DeVos — Rocky Mountain House, Alta. (as summer intern pastor) Wilma and Rob Geschiere — Winnipeg, Man. Peter DeVos — Holland Sara DeVos and fiancé Martin Van Steenberghe — PEI after Aug. 10 1984, the Lord willing. Ruth DeVos — at home Mary DeVos — at home Rachel DeVos — at home Joanne DeVos — at home "Great is thy faithfulness, O God my Father: Pardon for sin and a peace that endureth; Thine own dear presence to cheer and to guide; Strength for today and bright hope for tomorrow; Blessings all mine, with ten thousand beside! Great is thy faithfulness! (Lamentations 3:23). Home address: St. Germain P.O., Man. R0G 2A0</p> <hr/> <p>Blija, Friesland Acton, Ont. 1944 July 7 1984 With joy and thankfulness to God we are happy to announce the 40th Wedding Anniversary of our parents and grandparents, JOHN and NELLIE FEENSTRA (nee VanderWeit) With love from your children and grandchildren: Oscar & Joanne Feenstra; Richard, Jason, Shane — Acton, Ont. Greta & Clifford Wedge; Philip, Brent — Acton, Ont. Ann & Jack Lanthier; Lisa, Tracy — Acton, Ont. John Jr. Feenstra; Jeffery — Guelph, Ont. Charlotte Feenstra — Acton, Ont. Tom & Pam Feenstra — at home There will be an Open House at the home of O. Feenstra, R.R.#1, Acton on Saturday, July 7 from 2-4 p.m. Home address: R.R.#1, Acton, ON L7J 2L7</p> <hr/> <p>Sassenheim Oshawa, Ont. 1959 1984 On July 14, D.V., we hope to celebrate the 25th Wedding Anniversary of my parents, CORNELIS and GRACE MEYER (nee Boter) Congratulations, Mom and Dad! May the Lord continue to bless you and grant you many more years together: Love, Margaret & Richard DenBok (engaged) Also love and congratulations from Grace's sister and family: Alice & Dick Los — Kemptonville, Ont. Marian & Keith Knight; Erika, Elise, Lauren — St. Catharines, Ont. Joyce & Bart Geleynse; Luke, Emily, Bart, Reuben, Joel — Inkerman, Ont. Irene & Carel Geleynse; Martin — Port Perry, Ont. Liesje & George Van Zwol — Waterdown, Ont. Bill & Ingrid Los — Woodstock, Ont. Chris Los — Woodstock, Ont. "If your presence does not go with us, do not send us up from here" (Exodus 33:15b). Home address: 290 Glenview Ave., Oshawa, ON L1J 3H4</p>	
<h2 align="center">Thanks</h2> <p>SMOUTER: To all our children, grandchildren, relatives and friends our heartfelt thanks for all the cards, flowers and gifts we received, but above all for your presence which made our 50th Wedding Anniversary so wonderful. Mr. and Mrs. B. Smouter, Aurora, Ont.</p> <hr/> <p>VONSOLKEMA: We would like to thank all our friends and relatives for the visits made to Peter while he was in the hospital. Also, we thank you for your support, your cards and many prayers made for us during our bereavement. Anna Vonsolkema and family, Georgetown, Ont.</p>									
<h2 align="center">Births</h2> <p>ELLENS: "Thy hands have made and fashioned me; give me understanding that I may learn thy commandments" (Psalm 119:73). With thankful hearts, we, Jake and Ann, praise God for entrusting to our care, a son, JAMES KENNETH, born June 18, 1984. A little brother for</p>									



Classifieds

Anniversaries	Obituaries	For Rent	Employ. Wanted	Real Estate
<p>"May your unfailing love rest upon us, O Lord, even as we put our hope in you" (Ps. 33:22, Wedding text). On July 13, 1984 we hope to celebrate the 45th Wedding Anniversary of our dear parents and grandparents,</p> <p>JOHN and SINA AALBERS (nee Ter Haar)</p> <p>We pray that God will continue to bless them and keep them in his care.</p> <p>Their children: Ed & Lisa Sempionius; John, Christine, Sandra, Gary, Melissa Henk & Linda Timmerman; Karen, Ian, Jeremy Gary & Rita Aalbers; Joel, Brian, Matthew Home address: 20 Martin Rd., S., R.R.6, Bowmanville, ON L1C3K7</p>	<p>On the afternoon of Tuesday, June 19, 1984 at the age of 72 years, after a long illness God called unto himself our dear mother and Oma:</p> <p>WILLEMINA RENSJE (Mien) SALOMONS (nee Teule)</p> <p>Predeceased by her husband, Lukas, in 1974. She is survived in Canada by her children: Harry & Vernetta — Newmarket, Ont. John & Rose — Rocky Mountain House, Alta. Hilly & Len — Red Deer, Alta. Grace — Calgary, Alta. Jake & Joanne — Calgary, Alta. Chris & Aileen — Red Deer, Alta. Luke — Red Deer, Alta. Phyllis & Norm — Red Deer, Alta. Funeral services were held on Friday, June 22, 1984 at 2:30 p.m. in the First Chr. Ref. Church of Red Deer, Alta. Rev. William Vanderbeek officiating.</p> <p>The Lord comforted us with a call to praise, "but thanks be to God which giveth us the victory through our Lord Jesus Christ."</p> <p>"I am the resurrection and the life, he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25 & 26).</p> <p>On June 13, 1984, the Lord released from suffering and received to glory our dear husband, father and grandfather,</p> <p>TINUS VANDENBERG</p> <p>at the age of 52 years. Husband of: Tinny (nee Steenbergen) Father and grandfather of: Jake & Bep Vandenberg; David, Mark John & Angie Vandenberg; Carrie Lynn Joyce & Maynard Deen; Bryan, Kim, Calvin Martin Vandenberg Philip & Yvonne Vandenberg; Tammie Betty Vandenberg Annette Vandenberg Ken Vandenberg Denise Vandenberg Home address: R.R.#3, Moorefield, ON N0G 1P0</p> <p>On June 12 the Lord called unto himself our dear husband, father, grandfather and great-grandfather,</p> <p>GERHARDUS JOHANNES COUPERUS</p> <p>In his 82nd year. Husband of Alyda Wilhelmina Couperus (nee Koopmans) Father of: Alyda & Tony Barkema — R.R.5, Belleville, Ont. Egbert & Jean Couperus — Belleville, Ont. Dirk & Grace Couperus — Trenton, Ont. George & Grace Couperus — Trenton, Ont. Piet & Fienna Couperus — Trenton, Ont. Jack Couperus — Brooklyn, Ont. 19 grandchildren and 8 great-grandchildren. 1 Cor. 2:9 and 10. Funeral services were held on June 15, 1984 in the Ebenezer Chr. Ref. Church in Trenton. Rev. Koole officiating.</p>	<p>FLORIDA: 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US \$300-\$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.</p> <p>House for rent: In the vicinity of Highway 53, 56 and 20 in Elfrida, Ont. Available July 15th. For further information, please call (416) 692-3044.</p> <p>Cottages</p> <p>Langs Marina and Campgrounds Rice Lake</p> <p>Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984.</p> <p>Write or phone for brochure:</p> <p>Langs Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p> <p>ALTON LODGES</p> <p>1 & 2 bedroom clean, house-keeping cottages; family resort; 95 metres from beautiful, sandy beach; close to fishing; 20 km. from Chr. Ref. Church. (705) 429-2420 459 Mosley St. Wasaga Beach, ON L0L 2P0 Site 30, Box 8, R.R.#1 LEN & RITA BETTE</p>	<p>Employment wanted</p> <p>Recent graduate of the Ontario Business College is seeking a full-time position as a medical secretary/assistant preferably in a physician's office. Willing to relocate as of August/September 1984. Please contact Bev at (416) 985-9381.</p> <p>Help Wanted</p> <p>Experienced herdsman for 70-80 cow dairy herd; 50 miles south of Calgary Alta. modern house in separate yard available. Phone G. Top, 403-395-2106.</p> <p>Real Estate</p> <p>Dairy farm, quota, herd and dairy equipment. Bank barn attached to modern free stall barn with slatted floor. 8 milking stalls; 800 gallon milk tank; purebred and grade holsteins; group 1 quota 751 litres; MSQ 156,918; 3 silos; cement yard; tiled land; implement shed with insulated workshop; 3 bedroom house; 100 acres with possibility of more; Alma area; MLS 4050653. 598,000.</p> <p>Farrow to finish operation; excellent location on paved road minutes from Elmira; approx. 96 acres. New farrowing barn; 80 sow capacity; 22 farrowing crates. Renovated bank/finishing barn, 600 capacity, plus horse stalls and box stalls. Modern 900 cage layer barn; pole barn; egg quota available; crop included; tiled; large 8 bedroom house; MLS 4060247. 350,000.</p> <p>for further details on these 2 excellent farms, please contact: PHYLLIS HINZ or LAMONT MACKAY 578-6961 or 743-0000</p> <p>Representing S. Lohmer Real Estate and Appraisal, Kitchener.</p> <p>Farms for Sale</p> <p>100-200 acre farms. Located in sunny Sunnidale, flat stone free farm land. 3-4 bedroom home, good barn. Christian Reformed Church and school in immediate area.</p> <p>Call Sandy Shannon S. SHANNON REALTY INC. (705) 445-7833</p>	<p>Janitorial Business</p> <p>Established business for sale with stable profitable contracts. Close to Christian Reformed Church and Christian School. Please write P.O. Box 4815, Calvinist Contact, 99 Niagara St., St. Catharines, L2R 4L3.</p> <p>Pullets and Hogs: 20 acres, modern pullet barn; 1½ storey brick home.</p> <p>Broiler breeders and sows: 40 acres, modern breeder barn, large 1½ storey home. F.C.C. mortgage.</p> <p>Layer and Pullets: 10 acres; good house and swimming pool; modern set-up.</p> <p>Broiler breeders and hogs: 19 acres; large brick home; contract for 6,000 breeders.</p> <p>Layer farm: 10 acres on paved road, ranch style bungalow, good building, operating quota 8,230.</p> <p>We have a good selection of dairy, hog and cash crop farms.</p> <p>Contact: PETER DAMSMA Clinton, Ont. Harold Workman Real Estate Ltd. (519) 482-9849</p> <p>Accommodation</p> <p>Room available: One mile from University of Guelph. Double occupancy, unless willing to pay extra for single occupancy. With or without light cooking, close to church and downtown. Please write to Box #4814, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>Urgent!</p> <p>Room and board desired in Toronto area, preferably within bus riding distance to downtown Toronto, from Sept. 1984 - April 1985. I am a non-smoking male member of the Canadian Reformed Church of Orangeville. Call collect 1-519-941-0669 or write: Charles Doekes, R.R.5, Orangeville, ON L9W 2Z2 and arrange for an interview.</p>
<p>Obituaries</p> <p>"Safe in the arms of Jesus." On Ascension day, May 31, 1984, our Lord very suddenly took home,</p> <p>JEFF BUYS</p> <p>at the age of 23 years. Dearly beloved husband, for only 9 months of Donna Buys (nee Geleynse). Dear first born son of: Harry & Mona Buys Dear brother of: Rick Terry Darlene Lord God, in the shock of the moment, we do not understand, we do not know, we cannot comprehend what has happened, but we do know that you are able to sustain us now and always. His good memories and laughter will always remain with us. Isaiah 40:6-11. Home address: 403 Commissioners Rd., W., Apt. 514, London, ON N6J 4G2</p>	<p>Personal</p> <p>Chr. Ref. widow 61, would like to correspond and meet sincere christian man for meaningful relationship, living in Ont. Letters Dutch or English. Send to Box 4816, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3</p>	<p>Ministers</p> <p>Bay of Quinte region: Any minister vacationing in or travelling through this area during the month of July and beginning of August who is willing to serve our congregation please contact Dick Roos, clerk of the Fellowship Chr. Ref. Church, Box 699, Brighton, ON K0K 1H0; tel: 613-475-2445.</p> <p>CLINTON: The Clinton Chr. Ref. Church of Clinton, Ont. is seeking a new pastor to serve a large congregation, in a rural setting, in S.W. Ontario. We invite inquiries, which should include a personal resume, from any pastor who would like to consider the challenge. For more information please contact: Mr. Peter Damsma, R.R.#5, Clinton, ON N0M 1L0 or phone: (519) 482-9849.</p> <p>The Grace Christian Reformed Church in Cobourg, Ontario welcomes ministers vacationing in our area to our pulpit during July and August. Please phone Henry Rhebergen at 416-372-4149.</p>	<p>Business</p> <p>Evangelistic materials in Arabic. Also, a handbook in English, The Bible & Islam (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.</p>	<p>Real Estate</p> <p>Farms for Sale</p> <p>100-200 acre farms. Located in sunny Sunnidale, flat stone free farm land. 3-4 bedroom home, good barn. Christian Reformed Church and school in immediate area.</p> <p>Call Sandy Shannon S. SHANNON REALTY INC. 176 Hurontario St. Collingwood, ON L9Y 2M2 (705) 445-7833</p>

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#1012

#1013

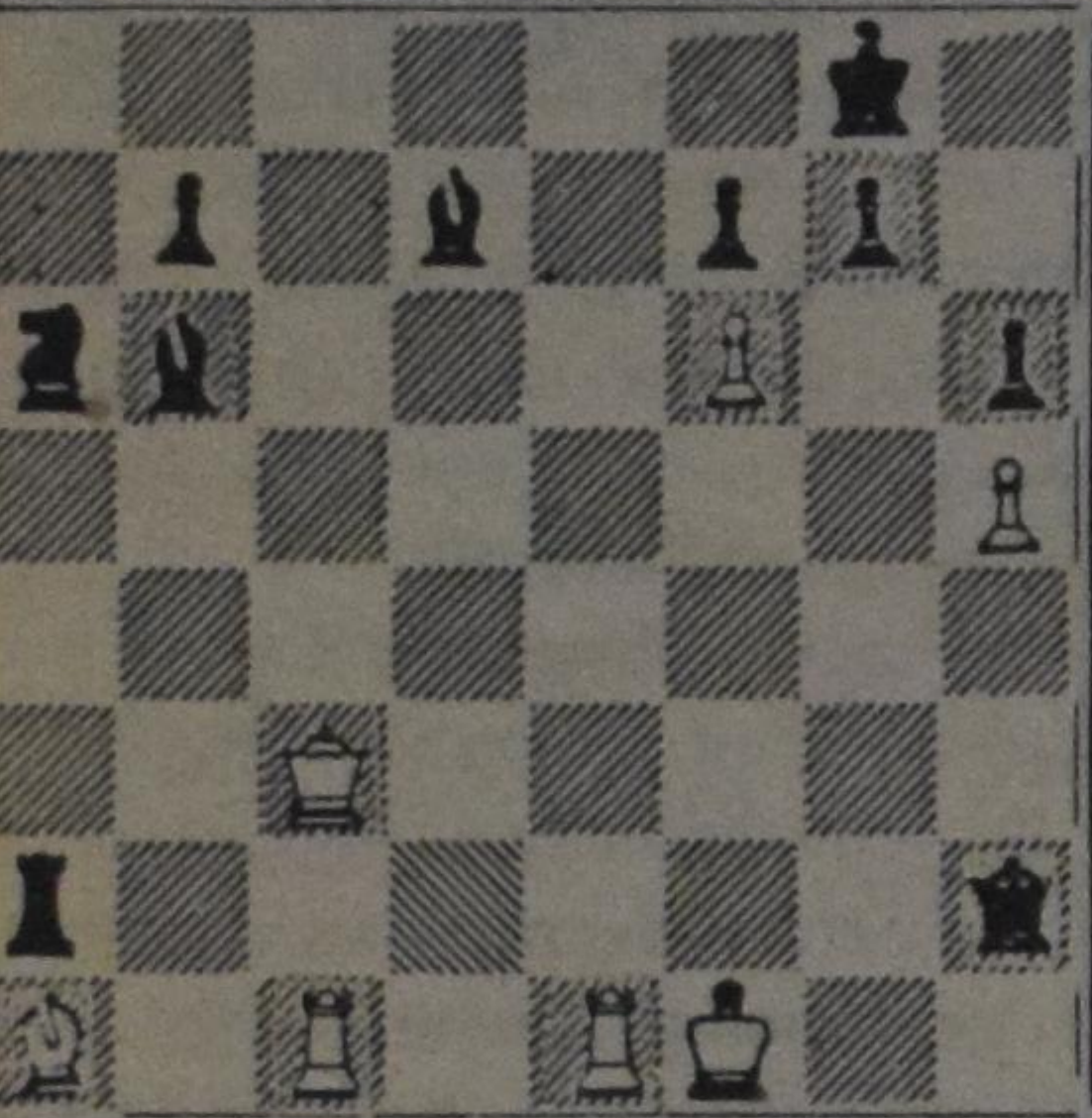
Game Position

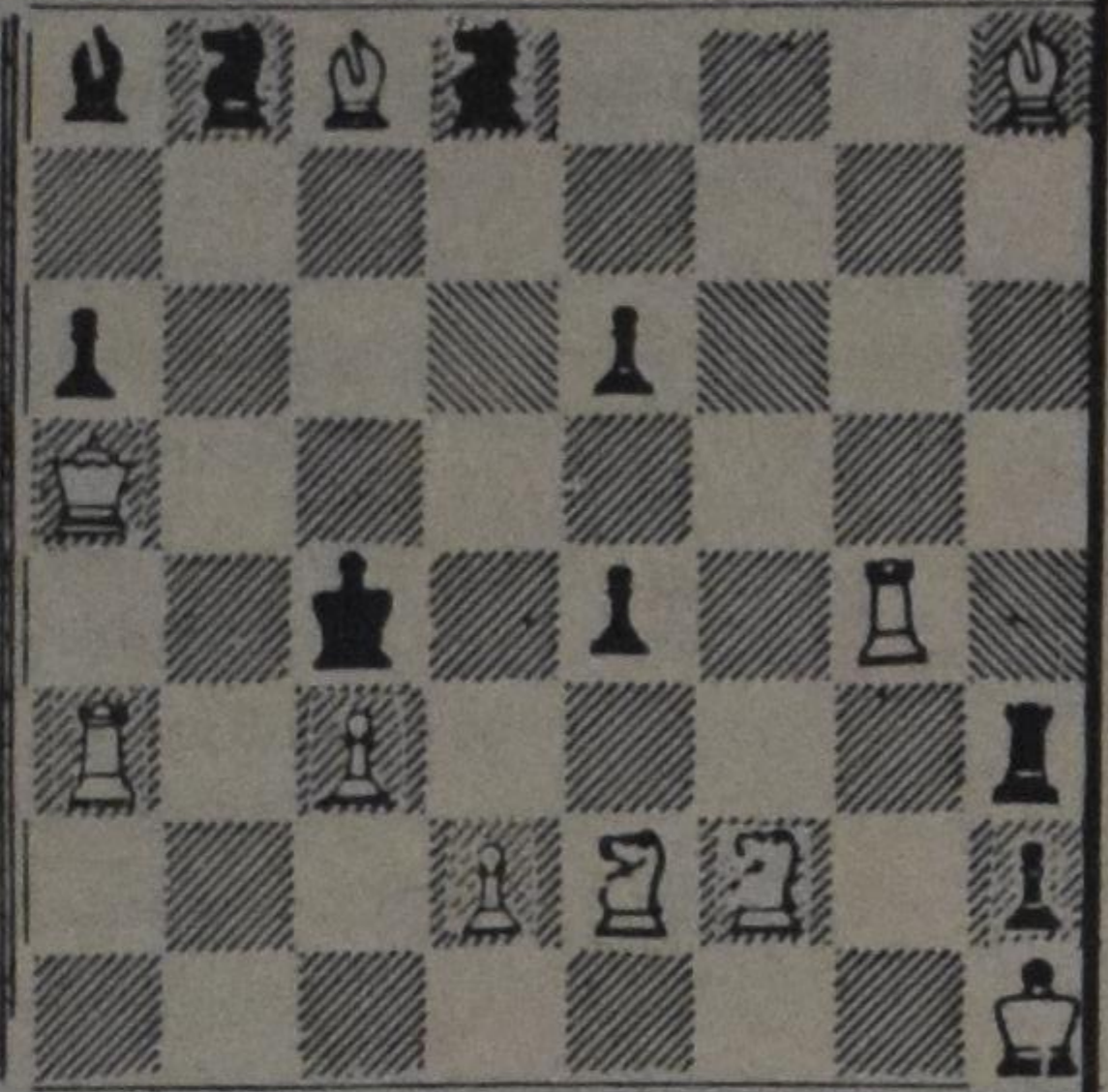
O. Wielgos

Germany, 1961

10

9





7

10

White to play

2-mover

and win 3 pts.

2 pts.

Notes

1. White seems hopelessly lost in #1012. Yet it is actually the other way around! Can you see the way to mate? Please give the full solution.

2. A few good tries in #1013 may fool you. Please indicate the key and threat, if any.

3. The deadline for the Summer Series is Sept. 20 for all solvers. Key moves only is sufficient to gain full points if sent on a postcard from your holiday place.

Zeeuwse Picnic

Weten jullie dat we 14 Juli een Zeeuwse picnic hebben, 't word heel gezellig!

Plaats: Springbank Park Area 12, London

We invite all former members and friends to the

25th Anniversary

of John Knox Christian School, Woodstock

D.V., on October 5 & 6, 1984

★ Children's program, ★ Open House

★ Luncheon ★ Evening Program

Lodging will be available

A special worship service will be held on Sunday, September 9, 1984. Further details in future editions.

Mailing address: 800 Juliana Drive, P.O. Box 243, Woodstock, Ontario N4S 7W3; phone number 519-539-1492

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Mrs. Christine McDougall

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Weston, Ontario M9N 3N3

Tel: (416) 741-2140

Don't forget! C.C. will not be published July 13 and 27 and August 10 and 17. Have a nice summer!

CALENDAR

of events

July 14

Zeeuwse Picnic, Springbank, Area 12, London.

July 31- Aug. 3

Second S.A. congress on Calvin research. Contact Mr. G.L. Kruger, IRS, PU for CHE, Potchefstroom (tel. 01481-23484) no later than May 15, 1984.

August 3-6

"Joy in Living" — 26th Annual ICS Niagara Family Conference, Niagara Christian College.

Sept. 15

27th Annual Convention of the Ontario Chr. Ref. Sunday School Association; 9:00 a.m. registration, Hebron CRC, Whitby.

Sept. 22

Willowdale Chr. School 25th Anniversary in Willowdale.

Oct. 5 & 6

25th Anniversary of John Knox Christian School, Woodstock.

Sept. '84

International Plowing Match: For accommodation call Mrs. Femmy Linde at 519-638-2158.

Oct. '84

Visit Old Mexico. See your missionaries in action — Mexico City and surrounding area. Contact Mrs. Christine McDougall, Canadian Home Bible League at (416) 741-2140.

Nov. 2 & 3

All Ontario Cadet and Calvinette convention in Niagara Falls, hosted by the Niagara Council.

Next Issue

Dated

Mailed

Deadline for classified ads

Deadline for other advertising

Fri. July 20

Tues. July 17

Thurs. July 12-8:30a.m.

Wed. July 11-8:30a.m.

Fri. Aug. 3

Fri. July 27

Thurs. July 26-8:30a.m.

Wed. July 25-8:30a.m.

Fri. Aug. 24

Tues. Aug. 21

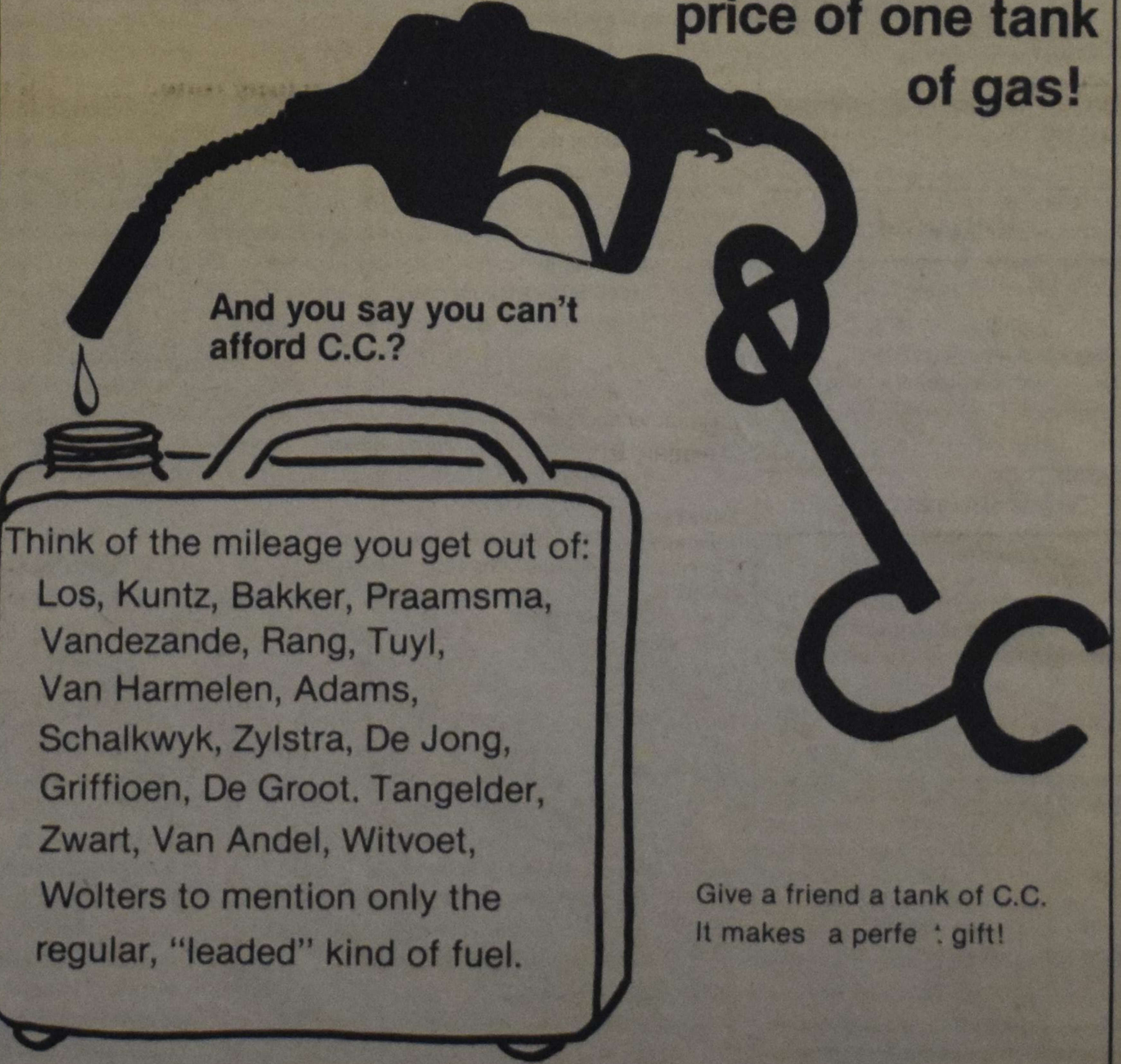
Thurs. Aug. 16-8:30a.m.

Wed. Aug. 15-8:30a.m.

Calendar of events

Did you know you can place a free short announcement of upcoming events on the calendar featured on this page? Just specify the date, time and place of your event and which issues of C.C. you want your announcement placed and we will run it free of charge. Calvinist Contact reserves the right to edit all announcements to suit editorial policy. Send announcements to: Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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Dutch

De harinkjes juichen U toe

Herman de Jong

Weet U het nog? We waren op stap om mijn geliefde kleinzoon een autotje te kopen. Hij wist een betrouwbaar adres. Aangekomen bij het verkoopterrein van de autohandelaar Gerbrandy, merk ik dat Dirk hier eerder heeft rondgeneusd. Hij duikt meteen tussen de autos alsof ie in zijn moeder's keuken is.

Gerbrandy komt naar me toe waggelen, dikbuikig, op korte pootjes. Een hoofd als een omgekeerde emmer zit vast op een stierennek. Zijn kleine varkensoogjes zwemmen, schichtig als stekelbaarsjes, rond in een zee van vet. Op de gewelfde buik een gouden horlogeketting, door een vettig touwtje iets verlengd om deponatie in het vestzakje mogelijk te maken.

Met uitgebreide worst-armpjes komt hij naderbij. Ik stap vlug terzijde, ofschoon zijn omhelzing niet verder kan reiken dan de luchtkolom boven de met goud-gemarkeerde buik. Dan buldert zijn stem over het verkoopterrein, dat zich gewurmd heeft tussen twee grote autozaken, Ford en G.M. Ik zie Dirk verschrikt achter een auto duiken ...

Gerbrandy is er de man niet naar om iemand beleefd-formeel te groeten. Hij schijnt te ruiken dat er een Hollander voor hem staat, want in onvervalst Rotterdams kondigt hij aan dat de snor-Gerbrandy geen familie van hem is. Dan stort de lawine van zijn verkooptechniek zich over me uit.

"Ik zeg maar zo, als zulke keurige heren bij Gerbrandy aankloppen, dan is het gauw gedaan met mijn concurrerende burens. Ziet U daar mensen tussen die glimmende nieuwe autos lopen? Nou, ik zie ze niet! Ik zal U vertellen, meneer, waarom U daar niemand ziet. En dan zal ik U verkondigen waarom Gerbrandy in één week meer autos verkoopt dan die twee grote bonzen in een jaar. Ziet U die vlaggetjes wapperen daar? Gerbrandy heeft geen vlaggetjes nodig, meneer. Want deze Gerbrandy verkoopt, meneer! Ik kwam ... zag ... en overwon, net als Colijn.

"Volgende week houd ik er mee op. Ik heb mijn schaapjes op het droge. Ik sta hier enkel om de mensheid een dienst te bewijzen. Al zou het enkel zijn om die jonge verkopers hiernaast, die snotjongens met hun universiteitsopleidingen, die jonge snorrebaardjes die geen bougie van een koeiestaart kunnen onderscheiden, ik zeg ... ik blijf hier enkel nog een poosje om die knapen een lesje te leren"

.....

Ik peins me suf. Ik heb die bulderstem, die toch zacht als fluweel kan flemen, eerder gehoord. Ik probeer hem-en dat is een oud-rechercheur's techniekje — in een bepaalde omgeving te plaatsen.

Waar zag ik deze Gerbrandy eerder? Achter het groezelige raam van het verkoopkantoor zie ik een aquarium. Dan, ergens in het door-de tijd afgestompte brein van deze ex-rechercheur, klikt er een associatie. "Haringen ... vette ... ach, lieve



mensen, daar zie ik die heerlijke vette harinkjes op Scheveningen afzwemmen, ik krijg er tranen van in de ogen ... ik dacht, zouden die beessies nou weten dat die Groninger burgers hen zo lekker vinden?"

Ik hoor een andere stem. Ik hoor collega Jansen zeggen: "die vent buldert zo hard, dat de Martinatoren er van in de steigers staat."

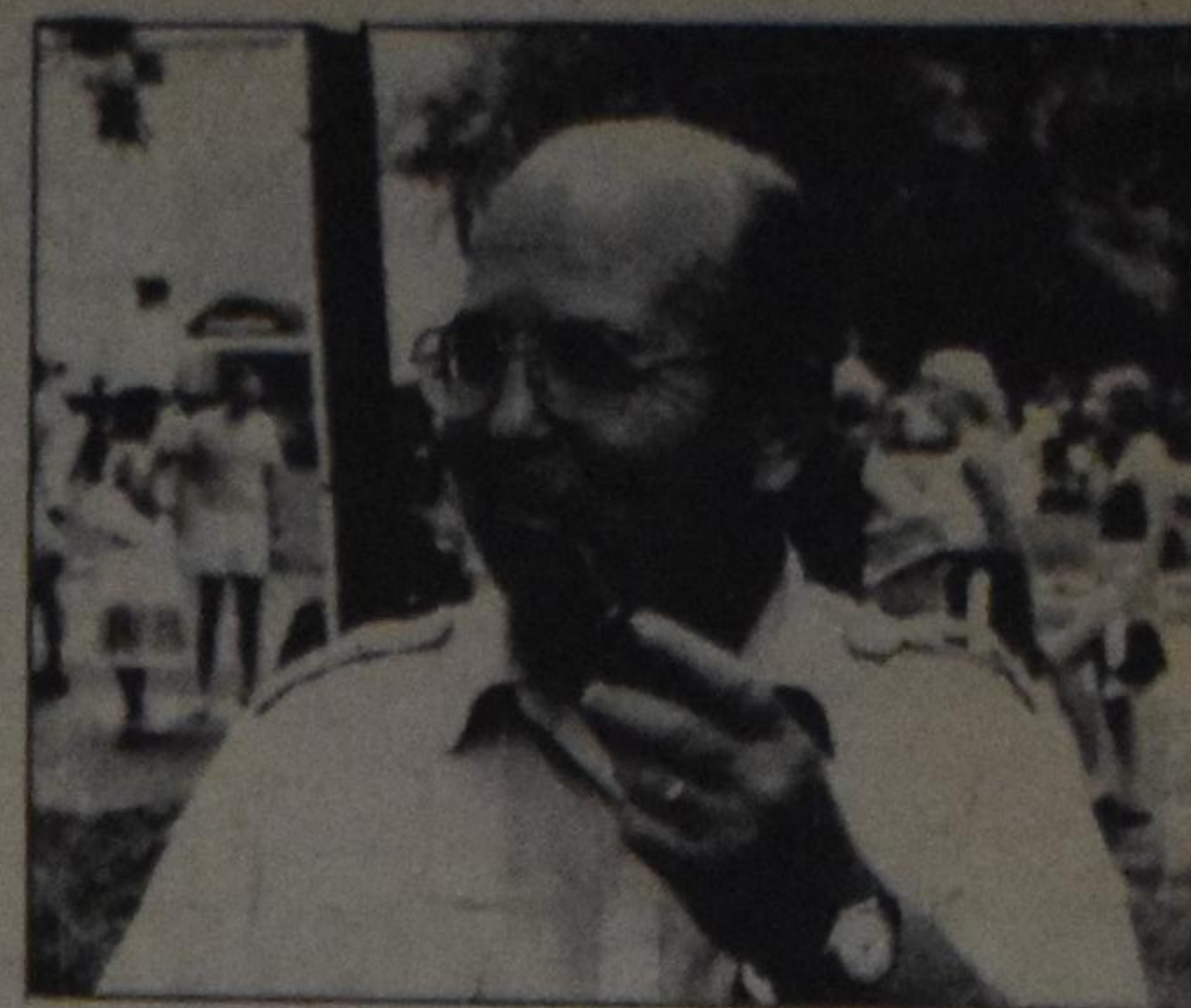
Ik kan het haast niet geloven. Deze Gerbrandy is één en dezelfde als Broertje van Scheveningen, die met zijn grote rijdende viswinkel Zaterdags om vier uur de grote markt van Groningen op kwam razen, om -zonder gemeentelijke vergunning -in een half uurtje de visjes die hij in Leeuwarden niet kwijt kon voor een habbekrats te verkopen aan het gemakkelijker Groninger publiek.

Eerst maakten we hem procesverbaaltjes, die hij nooit en te nimmer betaalde. Later gaven we het op. Als ik Zaterdagmiddag's marktdienst had en plotseling hoorde schreeuwen hoe de visjes op Scheveningen afzwommen, draaide ik een paar cirkeltjes om het Stadhuis, om na een half uur stevig op Broertje af te stappen om hem te verzoeken zijn biezen te pakken. Steevast was het dan: Hé mensen, geef die agent es de ruimte, die zal nog net m'n laatste zoute haring tegen zijn gehemelte smakken ... O.K. ... O.K. ... ik ben al weg hoor ... lekker terug naar moeder de vrouw in Scheveningen.

.....

Van Halsema's Onthullingen

Terwijl de heer Gerbrandy door zijn gebral de mussen van het blauwe, roest-geklepte dakje van het verkoopkantoor verjaagt, maak ik vlug een berekening. Minstens tien jaar was hij van Leeuwarden naar Groningen geijld. Zo'n vijfhonderd keer dus. 't Staangelde



de mooie toekomst die de jongelui wachtte: samen de Heer dienen in Zijn wijngaard.

Toen ik 'wijngaard' noemde, dwaalden de heer Gerbrandy's oogjes naar de tweede la van zijn ook al vettig buuroetje. Ik vermoedde dat het bolle mannetje wel een "Bols" man zou zijn.

Ik bleef doorlispelen. Bewerkte al de snaren van zijn gemoed. Met opzet had ik m'n stoel zo gedraaid dat ik tegen de visjes in het aquarium sprak. Besteedde heel geen aandacht aan Gerbrandy, die ik trouwens wel enige keren potverdikkie hoorde mompelen. Ik was aan het eind van m'n Latijn en draaide me naar hem toe. Onderuit gezakt op zijn stoel zat hij geluidloos te huilen. Tussen zilveren tanden (goud hoort op de buik) hoorde ik hem zeggen: "Dat er nog zulke jongemensen in de wereld zijn ... potverdikkie."

Langzaam stond ik op om me bij Dirk te voegen. Nog langzamer kraakte ik naar de deur. Ik zag Dirk zenuwachtig om een klein sportwagentje lopen. "Waar blijft Opa toch!" Achter me hoorde ik verwoed gesnuif. Ogen verborgen achter een gore zakdoek stond Gerbrandy plotseling naast me.

"Meneer, ik heb altijd goed voor mezelf gezorgd. Ik heb altijd de mensheid gediend. Eerst met de visjes in Holland, nu met autos in Canada. Maar iets weggeven ... dat doet een goede koopman niet. Ik wil die prachtige jongemensen best helpen, want daar was het je toch om te doen met je ontroerende verhaal? Had ik best in de gaten hoor ... een Rotterdammer neem je niet zo maar in 't ootje! Ik zie die jongen daar naar dat sportwagentje loeren. Da's nou warempel net een karretje dat ik aan geen mens kwijt kan. Vooruit met de geit ... jullie kunnen dat karretje voor \$10.00 van dit prachtige verkoopterrein afrijden. Morgen hou ik er toch mee op!"

Krachtig snoot hij zijn neus en ik zijn hand.

Ik zei, "De vette harinkjes die zo lekker naar Scheveningen zwemmen juichen U toe." Hij bracht, voor zover zijn corpulentie dat toeliet, zijn gelaat dicht bij de mijne. "Deksels ... nou zie ik het ... een Groninger agent dertig jaar geleden?" Zijn bulderende lach deed de snorrebaardjes van Ford en G.M. naar buiten vliegen.

Even later vouwde ik me dubbel in het toch wel zeer nauwe sport wagentje.

"Maar Opa," zei Dirk, "dit ding was toch veel te duur?" "Niet over praten," zei ik.

Canadese sterrenkundigen beschikken over grootste telescoop

Marcus Van Steen

(Canadian Scene) — Canada is mede-eigenaar van de grootste en sterkste telescoop die ooit gemaakt is. De telescoop is gebouwd door het National Research Council in samenwerking met de Regering van Frankrijk en de Universiteit van Hawaï en wordt CFHT

genoemd naar de eerste letters van de eigenaars.

Deze 142 inches metende telescoop bevindt zich op Mauna Kea, een berg in Hawaï.

Dit punt is gekozen omdat het 4.200 meter boven de zeespiegel ligt, hetgeen betekent dat de telescoop boven de dampkring van de helft van

de wereld uitsteekt. Dat heeft tot gevolg dat de infra rode uitstraling van verafgelegen sterren, die vaak door waterdampen in de dampkring zwakker doorkomt, op dit punt veel duidelijker waargenomen kan worden.

Barry Madore van de Universiteit van Toronto, die

met de telescoop heeft gewerkt, zegt dat hij met behulp van deze gigantische telescoop sterren kan zien die 30 miljoen lichtjaren van ons verwijderd zijn. Met minder sterke en lager gesitueerde telescopen zien we die sterren alleen maar als een waas en we kunnen ze dan dus niet afzonderlijk zien.

Professor Madore en zijn assistente Wendy Freedman werken op het ogenblik aan een project om de afstanden tussen de diverse bekende galaxieën te meten. Zulke metingen, die voor deze telescoop bestond niet mogelijk waren, helpen de geleerden om te bepalen hoe

Vervolg op pagina 19 ...

Toch hulp voor Japanners?

(Canadian Scene) — De leider van de Oppositie Brian Mulroney en de kandidaat voor het leiderschap van de Liberale Partij John Turner, die een goede kans heeft om binnenkort inderdaad leider van de partij te zijn, zijn er beiden voor om de Japanse Canadezen op de één of andere manier schadeloos te stellen voor de behandeling die zij tijdens de Tweede Oorlog hebben moeten ondergaan en de verliezen die zij geleden hebben gedurende die tijd.

Dit is een urgente politieke zaak geworden nadat een speciale commissie van de overheid voorgesteld had om dit te doen.

Mulroney zei onlangs tijdens een interview in Toronto dat de Japanners er niet op uit zijn om enorme bedragen te ontvangen.

'Zij zoeken meer een symbolische vergoeding en geruststelling' zei hij. 'Ik voel heel sterk dat Canadezen, wier rechten genegeerd zijn en die

daardoor schade hebben geleden daarvoor vergoed dienen te worden.'

Mulroney zei niet wat hij daarmee precies bedoelde, maar hij zei wel dat, als hij leider zou worden van de Canadese Regering, dat hij er dan voor zou zorgen dat deze zaak tot tevredenheid van onze Japans-Canadese burgers opgelost zou worden.

Turner zei tijdens zijn campagne in Quebec dat hij ook voor compensatie is, maar alleen symbolisch.

Hij suggereerde dat het wellicht mogelijk was om een studiefonds te stichten ter

onderscheiding van de Canadese burgers aan de Westkust die gedwongen zijn om hun huizen te verlaten, die in veel gevallen hun woningen en bezittingen kwijt geraakt zijn, en zich elders moesten vestigen, in verafgelegen plaatsjes in het binnenland van de provincie, omdat hun voorouders Japanners waren.

Hij zei dat hij het probleem begreep omdat een aantal van zijn vrienden Japanners zijn en hij zelf in Brits Columbia heeft gewoond.

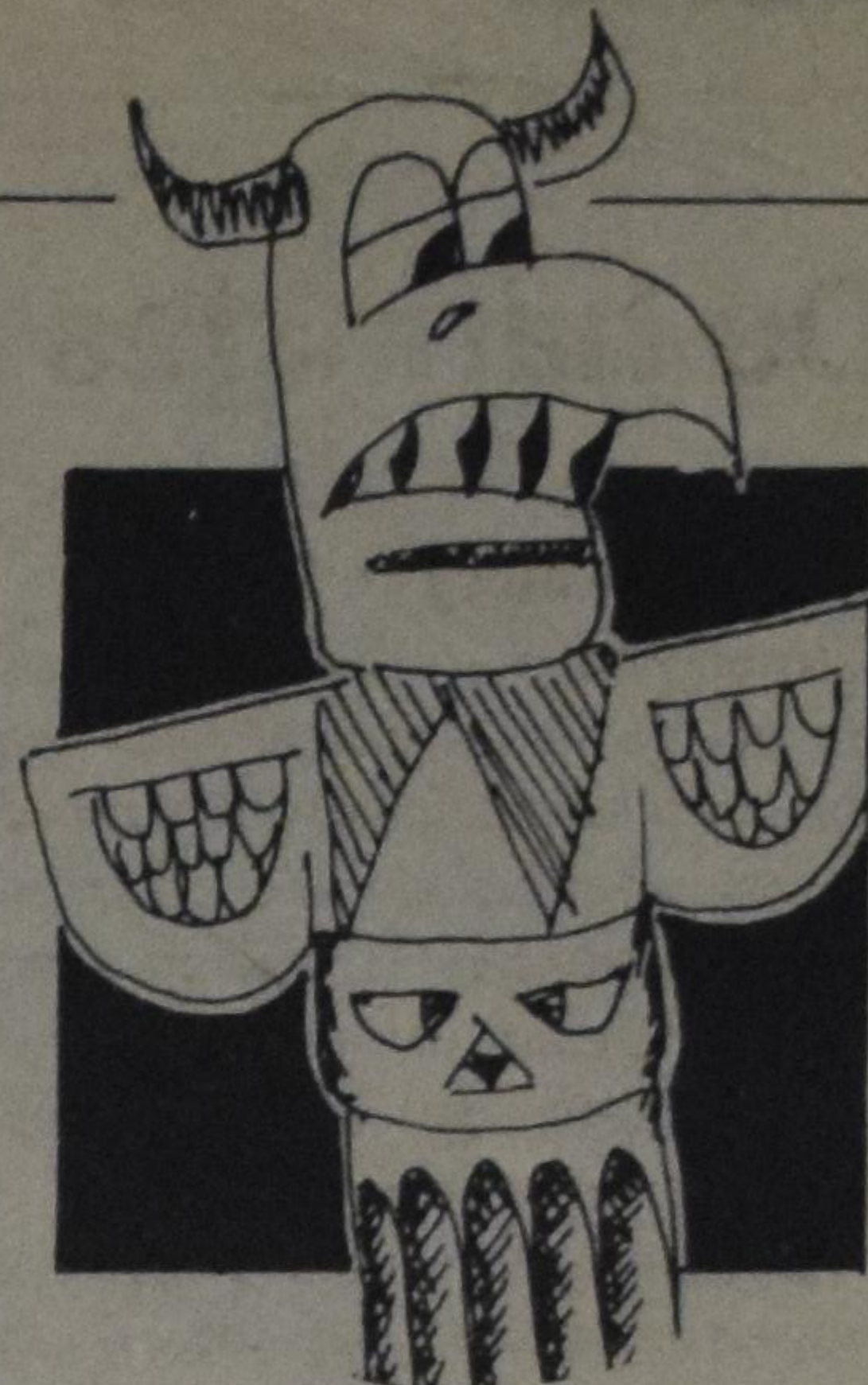
'Het is één van de aspecten van onze Canadese geschiedenis waarop ik moeilijk

Canadian Scene

trots kan zijn, hoewel ik ook kan zien dat men in B.C. tijdens de oorlogsdagen onder grote druk stond en een Japanse tegenwoordigheid aan de Westkust als een bedreiging zag.

'Ik geloof dat ons land op symbolische wijze de Canadezen van Japanse afkomst moet zeggen dat Canada, zij het onder de druk van dreigend oorlogsgeweld, hen onjuist behandeld heeft ...

'Ik zou graag zien dat erkend wordt dat er verkeerde dingen



gebeurd zijn, maar ik geef er de voorkeur aan dat dit op symbolische wijze gebeurd zoals de stichting van een studiefonds of zo en daarover zou dan eerst gepraat moeten worden met de Japanse gemeenschap.'

Grootste telescope

... vervolg van pagina 18. oud het heelal is. Verleden jaar heeft de American Astronomical Society aan Professor Madore de Henri Chretien onderscheiding toegekend voor zijn uitstekende research werk.

Onder de andere Canadezen die met de nieuwe telescoop werken zijn John Hutchings van het Dominion Astrophysical Observatory in Victoria, BC en Christopher Fritchett van de Universiteit van Victoria. Zij specialiseren zich op quasars, die vreemde sterrengroepen aan het 'einde' van het heelal die 21 jaar geleden pas ontdekt zijn. Voordat de CFHT bestond wist men alleen maar van deze sterren af vanwege radiogolven die er van af kwamen, maar men kon ze niet waarnemen.

Met behulp van de CFHT heeft Professor Hutchings 80 quasars bestudeerd en hij houdt het niet voor onmogelijk dat dit galaxieën zijn die in een ontwikkelingsstadium zijn of dat er een wisselwerking bestaat tussen die galaxieën. Zijn collega Professor Pritchett zegt dat de verst afgelegen quasar 14 biljoen lichtjaren van ons verwijderd is. Hij beschrijft dit als wellicht het laatste wat de wetenschap nog moet onderzoeken om het mysterie van het heelal te ontsluiten.

Op deze manier proberen sterrenkundigen, met behulp van de sterkste telescoop ter wereld, een logisch beeld te vormen van de creatie. Behalve door Canadese sterrenkundigen wordt hieraan meegewerkt door geleerden uit Groot Brittanje, Frankrijk, de Verenigde Staten en andere landen.

MULTICULTURALISM

MULTICULTURALISME IS EEN GELEGENHEID OM MEE TE DELEN:

Meedelen. Het is een twee-zijdige aangelegenheid. Hoe meer men mee deelt met anderen, hoe meer men zelf leert.

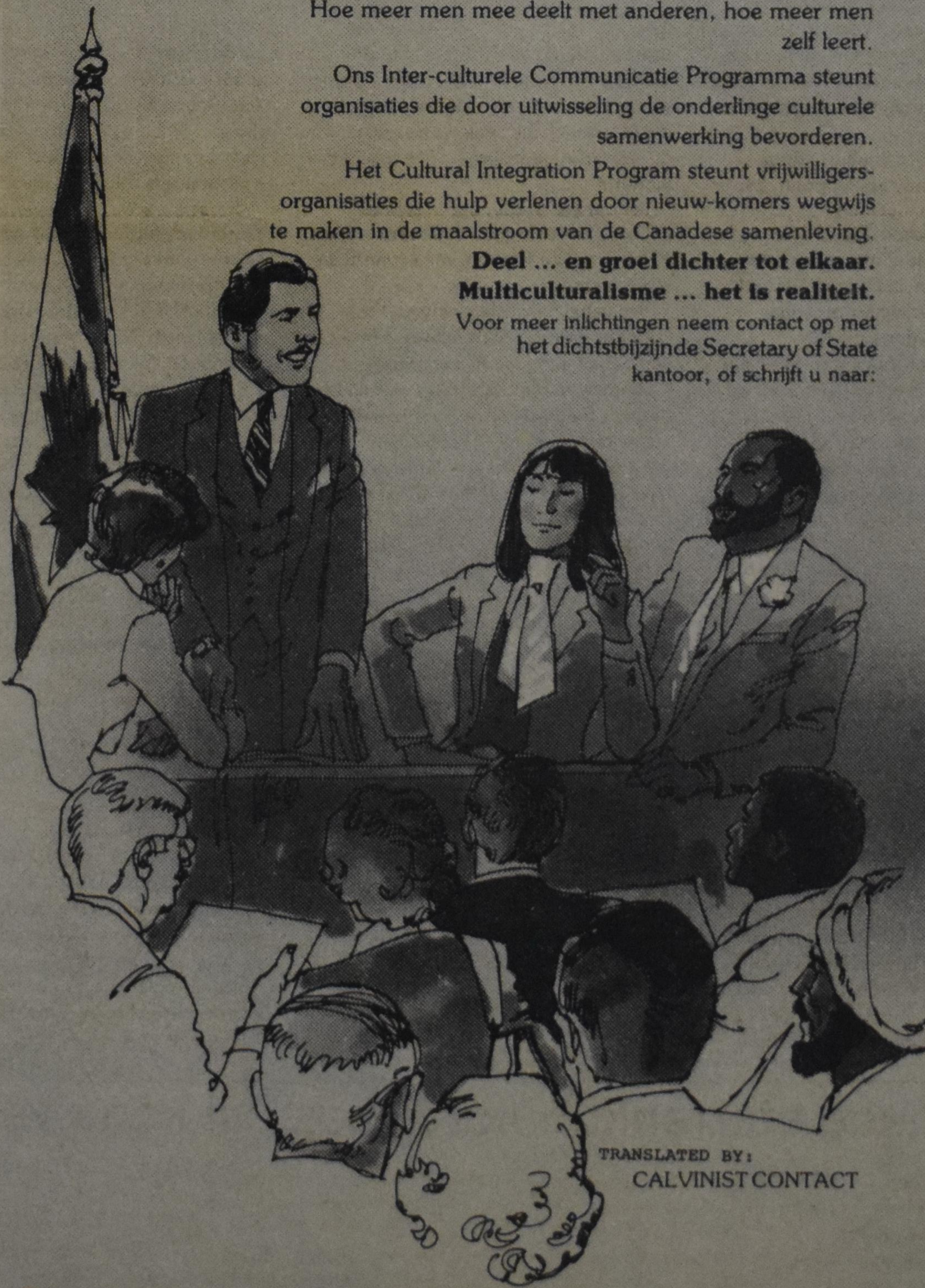
Ons Inter-culturele Communicatie Programma steunt organisaties die door uitwisseling de onderlinge culturele samenwerking bevorderen.

Het Cultural Integration Program steunt vrijwilligersorganisaties die hulp verlenen door nieuw-komers wegwijs te maken in de maatschappij van de Canadese samenleving.

Deel ... en groei dichtert tot elkaar.

Multiculturalisme ... het is realiteit.

Voor meer inlichtingen neem contact op met het dichtstbijzijnde Secretary of State kantoor, of schrijft u naar:



TRANSLATED BY:
CALVINIST CONTACT

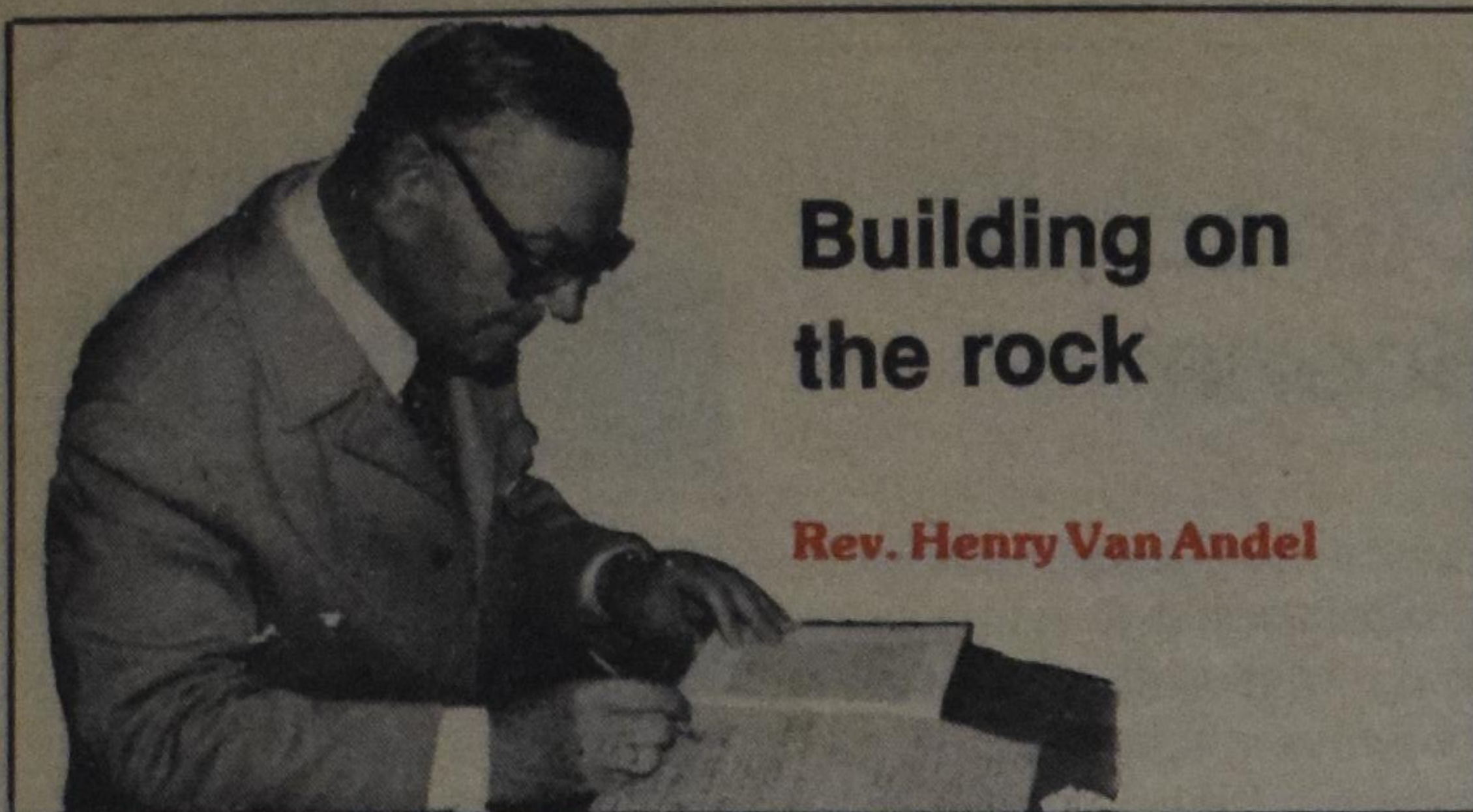


Multiculturalism
Canada
Hon. David M. Collenette
Minister of State

Multiculturalisme
Canada
Hon. David M. Collenette
Ministre d'État

Canada

News



Building on the rock

Rev. Henry Van Andel

Display of generosity

Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men.

Matthew 6:2

According to the Mosaic law poor people and beggars should not exist in Israel.

In spite of this law there were many of them in Jesus' days. We know that rulers of synagogues sometimes started a kind of public assistance organization. There were also rich individuals who arranged a distribution of money in the streets.

This explains that Jesus speaks of sounding the trumpet. Although this expression can be used as figurative language, it is likely meant in a literal way. By the sound of the trumpet the poor people were called together in a public place and then the Pharisees distributed alms.

Jesus condemns this whole custom. He calls the Jewish leaders, who acted that way, hypocrites. Their main purpose was to be praised by the poor and by others who watched the event.

Jesus points to an evil which has spoiled true benevolence through all centuries of Christianity. There are people who are willing to donate large sums for Christian organizations or institutions on the condition that a plaque will be placed in the building of such an institution.

There are churches where stained glass windows, fonts or other objects in the building bear the name of the donor.

Sometimes dinners are organized where only rich people are invited who are supposed to take their cheque-books along.

When people go around with a list on which you can sign for a gift, they contact the well-to-do people first, because the list may not be spoiled by small gifts on the top. The world — also the Christian world — is filled with gimmicks through which generosity and publicity are combined. And yet, they don't belong with each other.

Jesus has just one word for it: hypocrisy.

Rev. H. Van Andel

Van Andel is a retired pastor living Burnaby, BC

Press Review

Carl D. Tuyl



Everybody is watching the Turner-trigonometry: trying to fit 28 ministers into 35 slots. By the time you read this, the puzzle will have been solved. Trudeau submitted his resignation to Governor-General Jeanne Sauve. Nine o'clock Saturday morning Turner takes over the somewhat wallowing ship of state. The dollar is on a down-slide as a result of American interest rates, and our own interest rate is about to climb to depression level. Economic forecasts for 1985 are gloomier than some hell-and-damnation sermons I remember, and unemployment is still at record level. Good luck Mr. Turner.

After months of acrimonious debate, the House of Commons gave final approval to the so-called "spy-bill". Weary members of parliament were called to vote 81 times during a sitting which did not adjourn till five o'clock in the morning. Madame Sauve is not as generous as the Schreyer's were. The Schreyer's allowed joggers and walkers on the grounds of Rideau Hall all day. Madame Sauve closes the place at 8:00 p.m.

Columnist Fotheringham, the acid ambassador of the fifth estate, suggests that Chretien was set up to make it look like the election campaign was for real. Fotheringham writes that most cabinet ministers had already, long before the convention, decided to support Turner. Not all that unlikely. Anyway Chretien is

making enough noise now to be heard in Zimbabwe. He wants external affairs, deputy chief, and he wants to be numero uno in Quebec. Allan MacEachen has also quit politics forever, as he says. So there will be room for Chretien at the top.

Smokers are quitting too, and the whole tobacco industry is in shambles. The Ontario government is supporting growers to the tune of \$1.5 million. If you haven't quit yet, now is the time.

I checked for you the exchange rate of the Canadian dollar into guilders, and I am happy to report to you that for all who will visit the aunts and uncles this summer there is nothing to worry about: you will still get more than two guilders for your dollar. On top of that I predict that airfares will come down. That will probably be the only thing that will come down in price.

A look at the international scene shows that presidential hopeful, Rev. Jackson, continues to embarrass the Reagan government by bringing home prisoners. This time a whole group from Cuba. English workers are taking over from our own labourers as champion strikers. Coalminers are on strike and like an epidemic the strike has spread to the transportation workers who managed pretty well to create a heavy duty chaos. The Germans not wanting to lag behind, have started a similar big league affair in the

automobile industry, the consequences of which are spreading all through Europe.

The European Economic Community, however, has come to some sort of a solution of its economic and financial crisis. It all rests on a contribution formula which would give Einstein migraine headaches. By the way, the other day, when I wanted to celebrate my return from synod with a little rijsttafel I bought red peppers in the store, and guess where they came from: Holland. Together with King peppermint and Dr. Oetker pudding we now also receive red peppers and roses. How is that for aggressive export policies?

There is news of a power struggle in Iran which would account for the delay in Iran's long expected offensive against Iraq. Between 700,000 and 1 million Iraqi and Iranian troops are facing each other ready to go at each other.

And then there was this pizza parlour proprietor Francesco Milione (say that with a bit of a roll on your tongue) who delighted his customers in Paris with his simple Italian dishes, and charged them up to \$720 for a meal without ever receiving a complaint. This was due to the fact, as the police discovered, that Francesco doctored his wine with tranquilizers, and most of the customers left the establishment in blissful contentment. That was not nice Francesco, but it triggered some thoughts within me about methods to have peaceful congregational meetings.

I am going on vacation, and have received permission to skip one column. The next one will be written from the Fenelon Falls metropolis. I would like to receive suggestions from my readers about how to get rid of a racoon family that has, against my wishes, established domicile under the cottage. Successful suggestions will be rewarded with a framed picture of the racoons leaving.

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